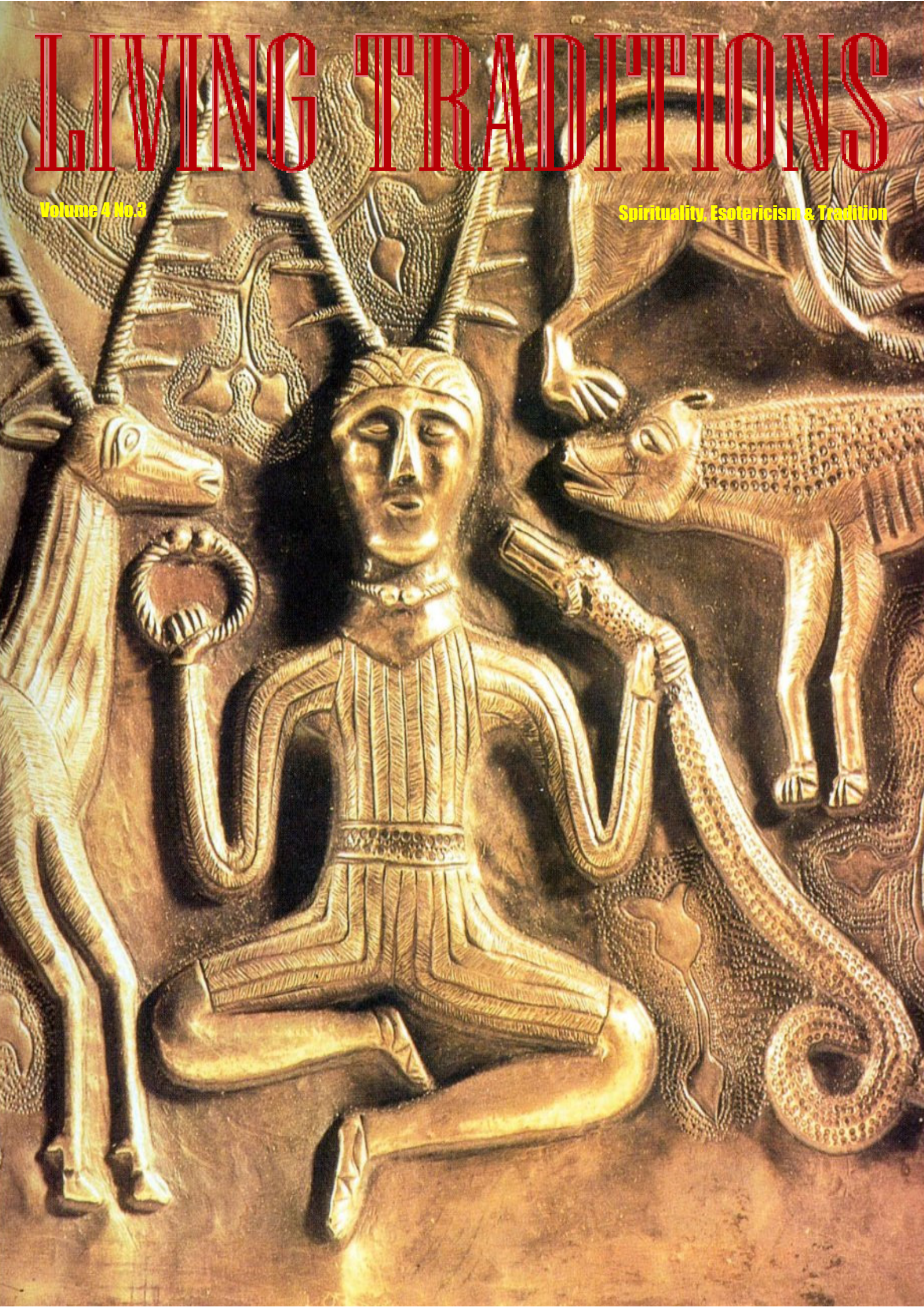


LIVING TRADITIONS

Volume 4 No.3

Spirituality, Esotericism & Tradition



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Spirituality, Esotericism and Tradition

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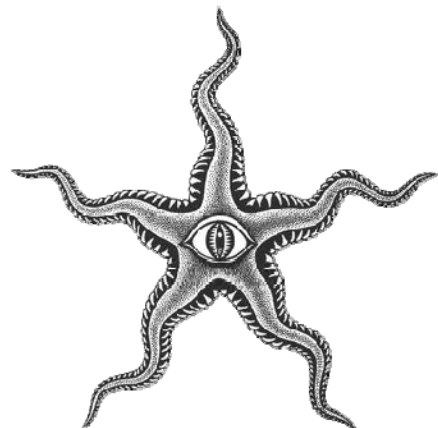
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LIVING TRADITIONS

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Subjects of Interest

Some of subject areas we cover are: History, academic and alternative. Hinduism and Buddhism, Sufism, Traditionalism, Bhakti, Yoga, meditation, Magic, health, vegetarianism, animal issues, Daoism, Hermeticism, Alchemy,

Folklore, Comparative Religion, Sufism, Mysticism, Gnosticism, Greek Philosophy, Traditional Cultures, Mysticism, Christian Origins, Greek Philosophical Studies, Greek and Roman Cultures, British, Irish and Scottish Folk traditions, folk, ambient, pagan and apocalyptic music, Shamanism, Paganism, Rune and Viking Studies, Goddess Studies, Prehistory, Sexuality, Eroticism, NLP, Psychology, political alternatives (the full range), radical Traditionalism, Asatru and so forth.

Academic and Alternative

We like to include a balance of academic and alternative content, taking an informed and critical but not cynical approach. Each issue will include a range of lead articles, features and discussion pieces as well as lots of reviews.

Our reviewers include academics and scholars as well as specialists in various fields. We also have a range of general reviewers.

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Welcome to Living Traditions

Welcome to the third print edition of Living Traditions for 2011.

While we usually have four issues per year I think we will have a few more in 2011 !

This issue has some fascinating articles including one by Mist, a author who has produced one of the only volumes on the role of “patrons” in the Asatru tradition. Her article is thought provoking and there is also a review of her intriguing book. We also have a great article on Cunningfolk in 17th Century London by David Rankin.

We also have two articles on the esotericism of Plato’s Republic. So often this seminal work of Western philosophy is only examined from an academic perspective yet it is pregnant with esoteric themes and has great significance to the magical tradition.

So much of Plato’s work resonances with the basic concepts of Indo European esotericism including both personal development and political thought.

Our Platonic exploration is continued with an article on the Myth of Er, an important discussion of reincarnation and immortality as found in the tenth book of the Republic. It is surprising as its core ideas are found throughout Western esotericism and yet it is a myth that not many occultists have not studied. Its outline of conditional immortality resonates with Gurdjieff, Crowley and Nietzsche.

It is certainly worth exploring and we hope our articles on Plato and Esotericism will stimulate interest in the philosophical aspects of our heritage.

Of course we have lots of interesting reviews as well as news of interest.

The Editor

**Woden: Thoughts and Perspectives
Volume 4
Edited
Troy Southgate**

DESPITE having been at the forefront of our spiritual and cultural heritage, Woden the All-Father - the mighty one-eyed hunter-god of the Northern European peoples - has today been largely forgotten. This book examines how, for many of us, Woden continues to live on in the blood and spirit of our people. Indeed, regardless of whether you happen to see Woden himself as a divine power, an archetype, a symbol or just an allegory, this warrior god of the Aesir was and remains a present and tangible force that can be found at the very roots of our Indo-European identity. Subjects include The Woden Männerbünde; Woden As Archetype: The Carl Jung Essay; Odin and Sleipnir; Woden: The God of the Cultic Warrior; War, Odin and Valhalla; Woden in Mercia; Odin and the Faustian Imperative; Odin Among the Angles; The Sacred Centre: Practical Wodenism in Light of Tradition; Odinism: An Enlightened Perspective; and The Wodanic Ethos: Honour, Duty and the Survival of the Folk. The contributors are Troy Southgate, K.R. Bolton, Mariella Shearer, Mark Mirabello, Wulf, Offa Whitesun, Eowyn, Osred and Bjorn Grimgal.

Contact: blackfrontpress@yahoo.co.uk

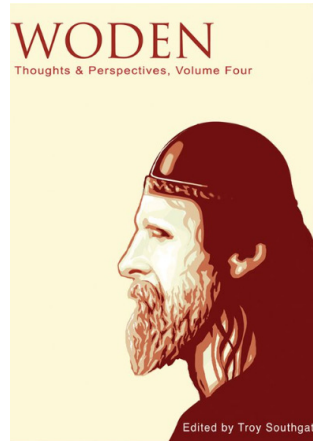


**The Un-Magickal Record of The Great Beast
666**

Volume One: Sex, Drugs and Prophetic Roles

Compiled by Richard T. Cole

"Like many researchers, students, aficionados and recreational users of Aleister Crowley, I struggle to reconcile my admiration of the man with his reprehensible lifestyle. Consequentially, my attempts to equate Crowley's exploits with his (apparently serious) claims to be 'an instrument of the gods' are repeatedly confounded.

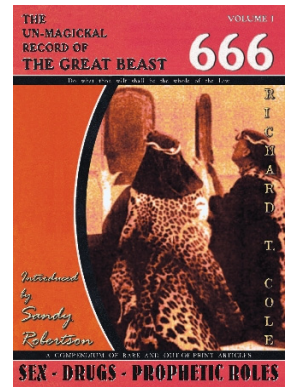


Despite spending a significant amount of time in consideration of this conundrum, I never came close to divining a means of merging two such seemingly divergent strands. Then, during the compilation of this project, I 'became aware' of a mechanism

by which Crowley could simultaneously fulfil the roles of 'Prophet of a New Aeon' AND 'the wickedest man in the world'. At that moment, I glimpsed the outline of a brilliant and quite possibly divinely engineered double-agenda in which Aleister Crowley was fated from birth to be remembered as 'the wickedest man in the world'. Indeed, the closer Crowley came to a physical embodiment of his god-apportioned mandate, the more likely he was to fulfil his own prophecy and become not just the herald of a New Aeon, but also its catalyst. Aleister Crowley was not merely the Prophet of a New Aeon, he actually caused it!"

In recent years, the guardians of Aleister Crowley's legacy have mounted a sustained, and often quite subtle, campaign to transform a debauched Victorian lunatic into a lucrative cash-cow. Hauling Crowley in from the marginalised periphery of history's 'sin bin' towards a mass-market audience has required more makeovers than Cher's tits - Layer upon layer of superfluous evil sucked away as the wickedest man in the world slowly dwindled to a mere "unsettling writer of fiction." For reasons outlined in this publication, it is my belief that the ongoing process of encasing the Great Beast within a sugar-coated and unsettlingly glossy shell is akin to throwing away the baby, soap, flannel, plug, bath and mother away with the water.

Whitewashing over Crowley's most unpalatable traits and repressing others altogether may sell a few more books and ease the nagging doubts of aficionados, but locking these skeletons in a secure closet is, surely, a tragic example of veil-



ing Crowley's vices behind virtuous words - "Vices" that, as Crowley notes in Liber AL (II, 52), "are my service." Crowley himself repeatedly emphasised the vital importance of confronting one's demons. Yet, the very people responsible for promulgating his ideology have themselves fallen, perhaps irretrievably, into this fatal trap. Until individuals and groups muster courage enough to accept Crowley as a whole, warts and all, and integrate even the most unpalatable facets into the equation, they will never glimpse the essential simplicity and genius of Crowley's divinely inspired and twin-pronged master plan.

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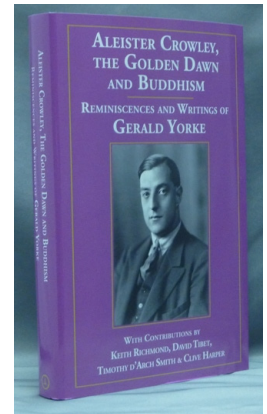
Nietzsche: Thoughts and Perspectives Volume Three

The book is over 300 pages in length and costs just £24 (UK), £26 (Europe) & £27 (America/ Rest of World). All prices include postage and the Paypal address is:

blackfrontpress@yahoo.co.uk

Nietzsche, despite being one of the world's most brilliant and influential philosophers, is still grossly misrepresented by political theoreticians and court academics alike. His ideas, which are notoriously hard-hitting and uncompromising, have often been used to justify or legitimise anything from capitalist exploitation and social-Darwinism right through to psychopathic behaviour and totalitarianism. The articles contained in this new study examine his thought in relation to Morality, the Soul, Dionysianism, Judeo-Christianity, and Nietzschean-Darwinian Pseudosynthesis. The text also takes a look at how Nietzsche's vision can be applied in the twenty-first century and outlines the development of his life and work in general. Contributors include Troy Southgate, Michael Walker, K.R. Bolton, Keith Preston, Gwendolyn Toynton, Mariella Shearer, Mike Kleen and Thomas Dalton.

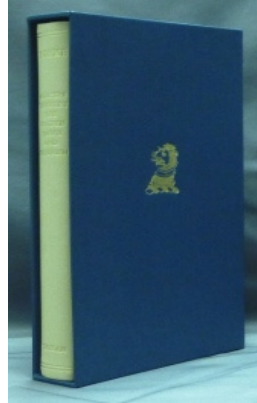
Aleister Crowley, The Golden Dawn and Buddhism: Reminiscences and Writings of Gerald Yorke



Aleister Crowley, The Golden Dawn and Buddhism comprises a series of 20 essays by Gerald Joseph Yorke, set down over a thirty-year time-span. For four years, from 1928 onwards, Gerald Yorke was one of Aleister Crowley's closest associates, studying with him, acting as his agent, working on his publications, and participating in his magical ceremonies. During that time he also investigated the path of the mystic through a series of "magical retirements" in the course of which he invoked his "Holy Guardian Angel" whilst tramping alone across the deserts of North Africa, and practiced yoga and meditation in the solitude of a cave on the Welsh coast. When he and Crowley fell out in 1932, Yorke set out for China, where he travelled, studied Buddhism, and worked as a Reuter's correspondent for some three years. On his return to England he resumed contact with Crowley, but as a friend rather than a follower, and after Crowley's death in 1947 Yorke was one of the handful of people who laboured to preserve the legacy of "The Beast." In the process he assembled one of the most significant collections of Crowleyana and occult-related books and documents in the world and remained fascinated by the subject, even though on a personal level he had rejected the occult in favour of Buddhism. Immensely knowledgeable, he gave freely of his time and thought, and was instrumental in the publication of many of the most important works of his times on the occult, yoga and Buddhism.

Gerald Yorke's interests are reflected in the essays and lectures which are published together here for the first time. Most of these pieces were ground-breaking: his short memoir

of Crowley was the first sympathetic biographical piece of any length to be published after The Beast's death, and his essay on Crowley's O.T.O. and sexual occultism is the first clear account of the subject in the English language. His essays on ritual magic are unique in their matter-of-factness and sanity, and his writings on the Golden Dawn arguably mark the beginnings of historical research into that group. He also wrote knowledgeably on subjects such as Yoga, Tantra, Mantra and Zen at a time long before they had become common terms in the West.



Above all, Yorke's essays offer a rare blend of straightforward scholarship and genuine first-hand experience. He had known Crowley as few others, and had learned directly from him the principals and practice of magic. Gerald Yorke sifted through a vast archive of then-unpublished Golden Dawn material, and was acquainted with a number of former associates of the Order; he had also studied and practiced yoga, meditation, and aspects of the tantras at a level unimaginable to most Western practitioners of his time. And he wrote on all of these topics with his characteristic wit and good humour.

The essays are accompanied by a biographical Introduction by Keith Richmond, a Reminiscence by Timothy d'Arch Smith, and a revised version of Yorke's Crowley Bibliography by Clive Harper. The book concludes with a lengthy Interview with Gerald Yorke by David Tibet, undertaken shortly before Yorke's death in 1983.

For complete information and online orders visit: http://weiserantiquarian.com/Gerald_Yorke_Page/



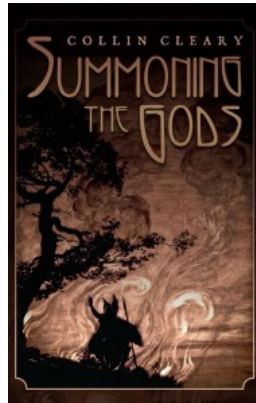
Helios Journal of Metaphysical and Occult Studies Volume 1

Centered around first principles and eternal truths, this brand new volume from Black Front Press offers a series of fresh and scholarly insights into the world of comparative religion, mythology, spirituality, perennialism and the esoteric.

Chapters include Tantra, Maria de Naglowska & the Doctrine of the Third Term of the Trinity, The Metaphysics of Death, The Sinister Occult War, The Arrow: In Life and Myth, The Grail, Native Goddesses and Female Protectors, The Horns of Gallehus, Libellus 13: A Gnostic and Aeonian Mini-Grimoire of the Black Sun, and Mysticism and Violence: The Story of Al-Hakim and the Druze. The contributors are Troy Southgate, Dr. George J. Sieg, Mariella Shearer, Pavel Tulaev, Wulf, Christopher Pankhurst, Hekate Perseia, Alison Rothbard and Siegrith.

Signed copies of Helios:Journal of Metaphysical and Occult Studies, Volume One are now available to pre-order. The book will be around 300 pages in length and costs just £24 (UK), £26 (Europe) & £27 (America/Rest of World). All prices include postage and the Paypal address is: blackfrontpress@yahoo.co.uk

**Summoning the Gods:
Essays on Paganism in
a God-Forsaken World**
Collin Cleary
Edited with an
Introduction by Greg
Johnson
San Francisco:
Counter-Currents
2011
220 pages



"The writings of Collin Cleary are an excellent example of the way in which old European paganism continues to question our contemporaries in a thought-provoking way. Written with elegance, his work abounds in original points of view."

Alain de Benoist, On Being a Pagan

Neo-paganism is the attempt to revive the polytheistic religions of old Europe. But how? Can one just invent or reinvent an authentic, living faith? Or are modern neo-pagans just engaged in elaborate role-playing games?

In *Summoning the Gods*, Collin Cleary argues that the gods have not died or forsaken us so much as we have died to or forsaken them. Modern civilization—including much of modern neo-paganism—springs from a mindset that closes man off to the divine and traps us in a world of our own creations. Drawing upon sources from Taoism to Heidegger, Collin Cleary describes how we can attain an attitude of openness that may allow the gods to return.

In these nine wide-ranging essays, Collin Cleary also explores the Nordic pagan tradition, Tantrism, the writings of Alain de Benoist, Karl Maria Wiligut, and Alejandro Jodorowsky, and Patrick McGoochan's classic television series *The Prisoner*. Cleary's essays are models of how to combine clarity and wit with spiritual depth and intellectual sophistication.

Summoning the Gods establishes Collin Cleary as one of the leading intellectual lights of contemporary neo-paganism.

Web: <http://www.counter-currents.com>

TWO GRIMOIRES



With Essays by
Dr William Wallace
and Stephen Pochin

Austin Osman Spare

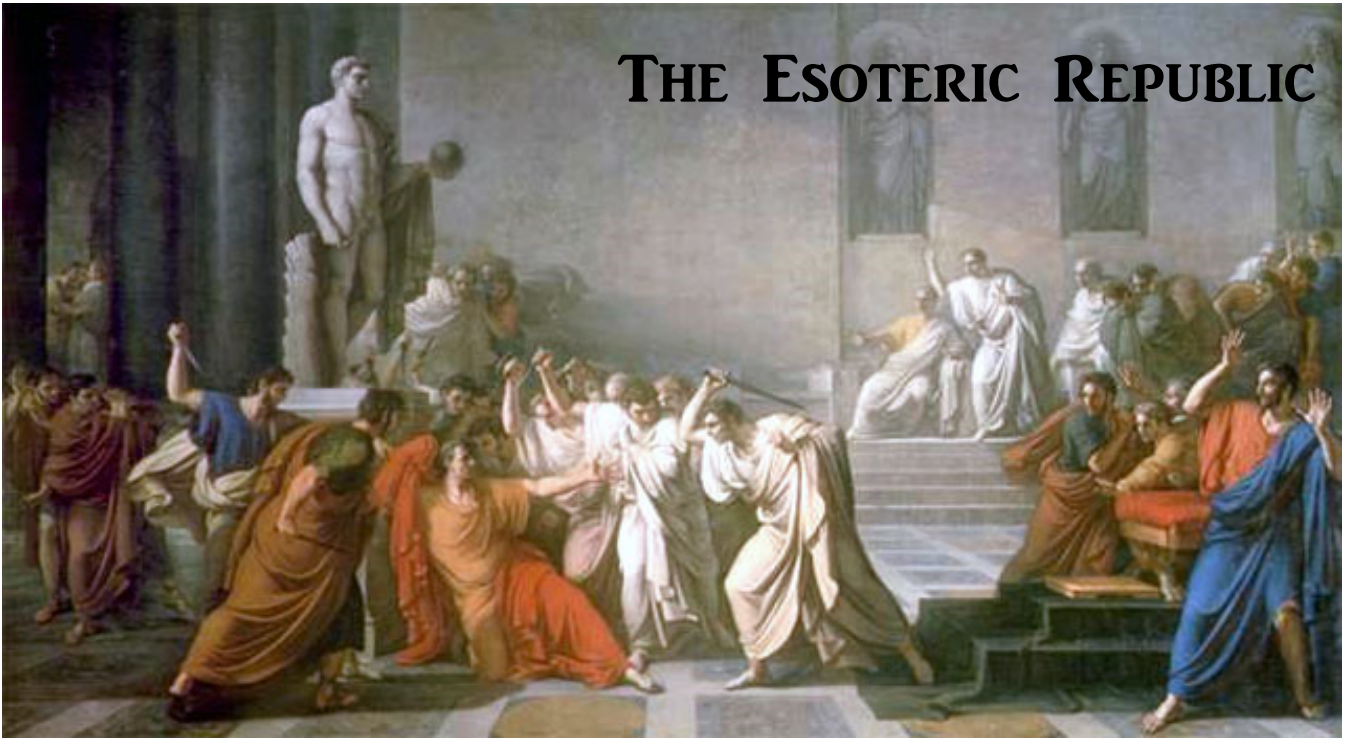
Two Grimoires by Austin Osman Spare
Star Fire Publishing

Web: <http://www.starfirepublishing.co.uk/>

The early years of the 20th Century were a time of great creative ferment for Spare, and amongst the items which survive from these early years are two intriguing and sumptuous grimoires, each of which is a notebook consisting of fine pen and ink and watercolour drawings. These notebooks were unfortunately not completed by Spare. There are a number of full-page and half-page paintings and drawings; other pages have embellishments, with spaces for text which was to have been inserted later. From the addition of his bookplate, it is clear that both notebooks were at one time the property of Spare's patron Pickford Waller.

The first of these grimoires, entitled *The Focus of Life & The Papyrus of Amen-AOS*, is dated 1905-6. Much of the lettering remains in pencil, some of it giving clues to the underlying meaning of the imagery. An important element of this grimoire is that it features an early form of the 'exteriorisation of sensation' which Spare

THE ESOTERIC REPUBLIC



Plato's Republic is considered one of the greatest works of philosophy, it was written around 380 BCE. It is presented in the form of a Socratic dialogue and while written by Plato it is attributed to Socrates. It is a work which uses a "city soul" analogy to explore both personal growth and political and social themes. One of the major difficulties with understanding this work is that it has been reduced to academic and philosophical study alone and esoteric interpretations have been ignored. To fully appreciate the Republic we need to appreciate that it is part of the Perennial Tradition and is essentially one of the more significant works of esoteric Traditionalism. If we do this the power of the work and its true value become more appar-

ent. In a single article it is obviously impossible to give a complete exposition of the esotericism of the Republic, but I will cover a range of basic themes to give you a taste of its deeper meaning.

The City Soul Analogy

The City Soul Analogy as used by Socrates is a carefully argued adaptation of the esoteric idea which was later found in Hermeticism: "*As Above, So Below*". It essentially compares the macrocosm (the Polis or city) with the microcosm (the human being) and interrelates them to form an organic whole. This means of creating a correspondence between the individual and the city is found as the basis of later magical practise where all everything is related by vibration to everything else. Socrates hints at this interpretation by emphasizing that this is a "harmonic" approach to the individual and city and their relationship creates collective harmony (justice) and individual health. This system shows strong Pythagorean influence and is central to understanding the esotericism of Socrates and his concept of the world of forms. His ideal city is truly revolutionary as it is based on Indo European traditions and includes a living esoteric heart.

The Tripartite System

Central to Indo European society was the Tripartite System, this was a living organic structure which united culture, social mores and spirituality in a threefold hierarchy. Georges



Dumézil expressed this system in terms of the three functions: sovereigns, warriors and producers. In the Norse tradition these functions were ruled by Odin and Tyr, Thor and Frey and Freya. The first function is concerned with order, the structure and legitimacy of the cosmic and social world, justice and sovereignty. The second function is concerned with warriors and action. The third function with fertility and agriculture. Later on the third function also came to include commerce and trade. In the Republic this system is reflected in gold, silver and bronze people. Socrates explains these different sorts of people by “the great myth”. In this myth mother earth gives birth to people with three different forms of metal in their souls. The gold souled people are the philosopher kings or Guardians, the silver the warriors or auxiliaries and the iron or bronze people the workers. The gold souled people do not have families, have no property and are focused on their administrative and spiritual / philosophical roles. The warriors are trained to protect and coordinate the smooth day to day running of the city. The bronze people are comprised of both business people and agricultural workers. These roles directly reflect the traditional Indo European model of the tripartite system and since it is based on an organic relationship between the land, the people and culture works to sustain itself against degeneration. This model clearly rejects any idea of egalitarianism, Socrates argued that each individual had their own destiny within the class in which they were born and was rewarded according to their merits. Justice, and personal happiness, was achieved through fulfilling your destiny to the best of your ability. The concept of “all men being created equal” or “equal rights” was anathema to Socrates as it is



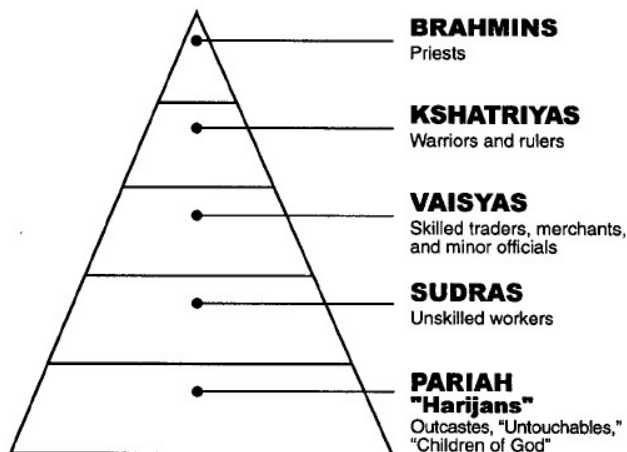
to esotericism. All individuals are different, all classes are unique and each receives according to their merits not equally according to the whims of a political regime, left or right.

The doctrine of equality! There exists no more poisonous poison: for it seems to be preached by justice itself, while it is the end of justice.

Frederich Nietzsche

The Land

Key to this understanding of the city is the aspect of the great myth which refers to members of the Polis being born from the earth. This is clearly not meant literally, the Greeks were well informed and were well aware of how reproduction worked. The myth of citizens being born from the earth symbolized the significance of the organic relationship between the land, the people and culture. For Socrates the land was sacred and the people should be of one race united as a family. He rejected wholeheartedly the concept of multiculturalism since such a structure would create a natural instability at the heart of the city.



A city was based on a shared coherence between the land, the racial make-up of its people, its culture and traditions and such a model would guarantee stability and guarantee room for personal growth. At the same time those who were not citizens could not partake of the structure of the city, indeed they were called non citizens or idiots (idiotes).

The Caste System

Many have argued that the Tripartite System or Gold, Silver and Bronze people as expounded in the Republic creates a caste system akin to modern India where people are locked within their specific class and exploited and mistreated. The caste system as found in India is one of the oldest Indo European Tripartite Systems and in its origin form clearly worked exceptionally well. However it has been suggested by many that when the Brahmins took control of the sovereign function they distorted the castes and created a corrupt priestclass. It is clear in the original functions as expounded in the Northern tradition, for example, that Odin and Tyr of the first function were both active warriors. Odin was a magician warrior, Tyr was a warrior of Justice. The second class ruled by Thor was the function of the warrior as a dedicated fighting class, while the third function was that of agriculture, business and fertility. As the Indian caste system degenerated, the priest function overtook the sacred role of the first function and the third function was degraded into a Sudra or untouchable class.

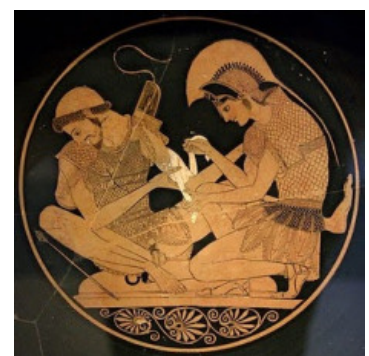
In the Republic each class has special abilities and responsibilities and all individuals have specific roles to play. The tripartite system of the Republic ideally allowed for a range of unique cultural protections including racial and

cultural purity, occupational specialization, a natural hierarchy and a unique sense of belonging. The Guardians or Gold people are not given to marriage, have no property and exist as administrators and philosopher kings. The warriors work as soldiers and as coordinators of the city while the Bronze people are the merchants, skilled and unskilled workers each with their own abilities and tasks.

Morality

It is important not to read ethics or morals based on the later monotheistic desert religions back into Socrates, sadly this happened way too often with later Neo-Platonism. While Socrates clearly saw the physical world as a reflection of the world of forms (as we will discuss later), it was not an evil or somehow inferior world, it is our perception of the world that is the problem. Socrates view of life is based on the primacy of the spirit but not with a dualist hatred of the flesh. Socrates clearly advocated the quality of life over the meaningless worship of life at all costs. The model of healthcare as discussed in the Republic focuses on usefulness to ourselves and to the city, dignity in life and dignity in death. Accordingly issues which were controversial today such as euthanasia and abortion simply were not of major concern in the time of the Republic.

Sexual mores were also far more flexible, indeed in other works Socrates considers homosexuality a superior form of sexuality and his model of homosexual warriorship had a direct influence on the formation of the Theban band.



Alchemical Change

At the same time it is significant to understand why Socrates described the various classes or functions in metallic terms. Some have argued that this is because one class cannot change into another, but this ignores the esotericism inherent within the image. Alchemy is a major aspect of the spiritual traditions and uses the

image of the metals to represent the ability to change one form to another. From earliest Ancient Egypt (the term Alchemy comes from the Egyptian Al-Khemi) the transmutation of base metal (lead or iron)



into gold was seen as symbolic of the transformation of the soul. Accordingly while exceedingly difficult the inherent esotericism of the Republic suggests that movement between classes and changes within the self is possible.

The Tripartite Psyche

The relationship between the macro and micro is central to the Republic, just as the city has three functions so does the psyche. We tend to translate Psyche as soul in modern parlance but it is actually a bit more complex in Socrates' model. The Psyche includes reason, spirit (or emotion) and desire. These three functions exist within all individuals but one tends to predominate in each class, the Guardians are governed by reason, the warriors by spirit and the general populace by desire. One can easily see how this model works in a Traditional society. The Guardians fulfil the religious and administrative functions; they avoid reproduction, regulate their own attachments (though pleasure is available) and do not own property so bias is avoided. If they have children they are brought up collectively to avoid nepotism. The warriors train their emotions to protect and sustain the state while the populace are the working classes and give birth to healthy children culturally and racially integral.

The individual in their quest for their own spiritual development puts reason first, regulates emotion and utilizes desire under the control of reason. Desire is not demonised as in the desert monotheistic religions, but is seen as secondary to spiritual growth. Socrates' Allegory of the Cave makes it clear that our senses cannot be trusted and only through direct perception of

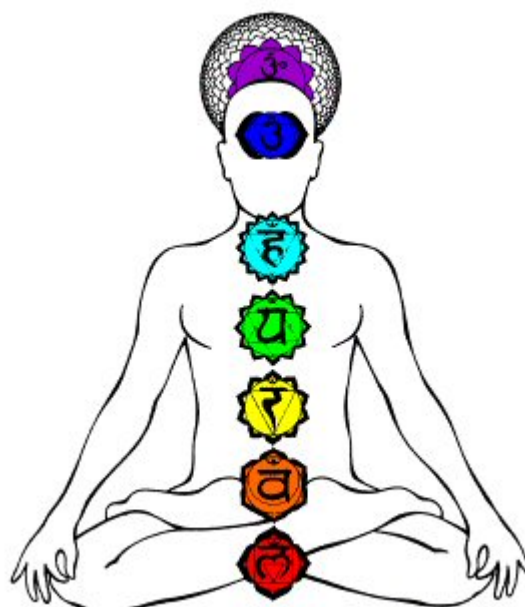
"forms" can we achieve true awareness. While these three characteristics make-up the structure of all individuals there is room for a much higher path to growth and this is found in an esoteric understanding of the Psyche which is well elucidated in the work of Gurdjieff and Ouspensky as well as in the Tantras and Indian tradition which we will now examine.

The Esoteric Structure of Man

The esoteric structure of man which has come down to us through the Indian tradition includes seven wheels or Chakras. These energy centres exist throughout the body and can be correlated with the various aspects of the Psyche as found within the Republic. The ancients did not see the Psyche as isolated within the brain but understood consciousness as being found throughout the body. The Chakra system is a complex system of three channels in the centre and on the right and left of the spine connecting seven vortexes of energy and radiating throughout the body through thousands of smaller vessels. These centres of energy work at different levels of activity and intensity depending on the level of self-awareness of the individual.

The centres as outlined in the Indian texts are:

Muladhara Base of the Spine
Swadhisthana Sacral Chakra Coccyx
Manipura Solar Plexus Chakra Navel
Anahata Heart Chakra heart area
Vishuddha Throat Chakra Throat



Ajna Third Eye Chakra Pineal gland and third eye

Sahasrara Crown Chakra Top of the Head

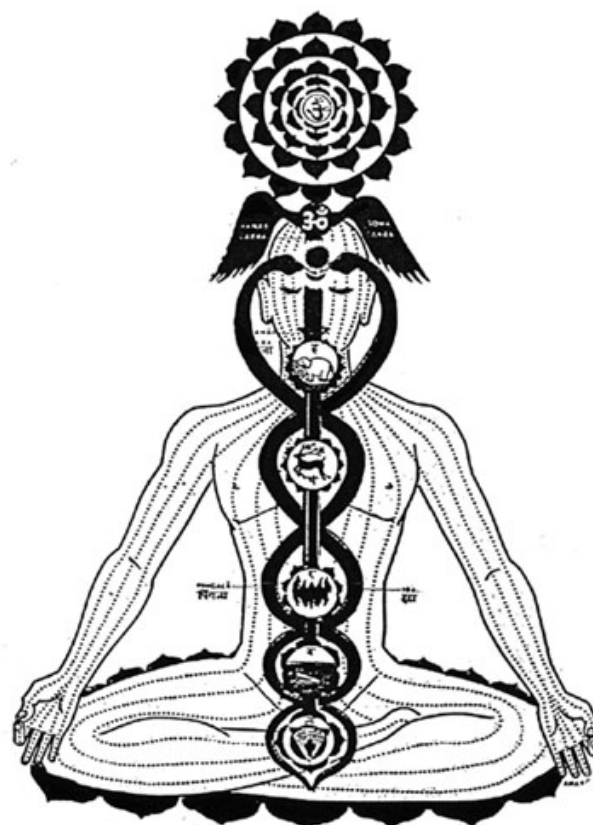
Kundalini is the energy force which drives the mind body complex and is wrapped around the base centre. In the average person it feeds illusion, in the enlightened man it creates higher awareness.

The bottom three centres are related to the instinctual, emotional and intellectual centres as outlined by Gurdjieff and Socrates' Instinct, emotional and reason faculties. Gurdjieff sometimes calls these the three brains and sees man as a three brained creature.

The base of the spine is the sex centre and ruled by instinct and desire, it is the centre from which most people function: family, reproduction and territory. The sacral centre is the emotional centre and rules the emotions, fight and flight, joy, love, hate and so on. These centres are closely connected since it is hard to differentiate between desire and emotion. In the Republic the warrior class achieves this by harsh discipline of both desire and feeling. The Solar Plexus is the lower rational centre, it is where the basic functions of the intellect exist and learning operates. The "unpolished" gold people of the Republic start here but need education and refinement to become fully functional Guardians. These three centres forms the basic structure of most individuals, the higher centres are inactive and exist in potential only. This creates a danger to the society and individual since it leaves the individual and society open to pressures from the outside. According to Gurdjieff's Ray of Creation there are varying degrees of external pressure or numbers of laws and unless the individual achieves a higher state of awareness he is vulnerable to the influence of astrological and miscellaneous external forces.

The Dialectic and Spiritual Practise

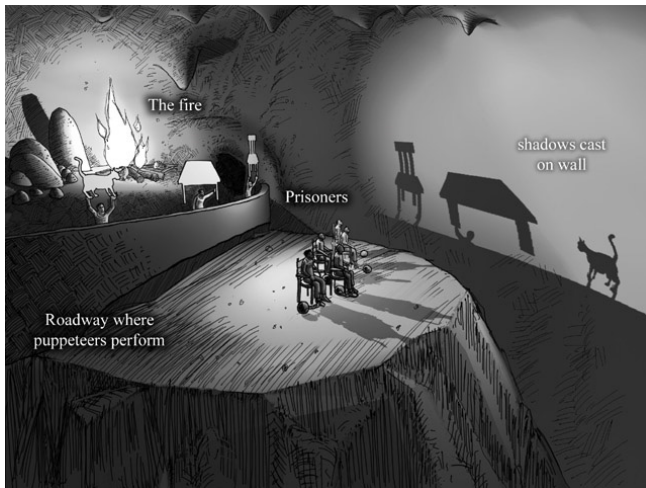
As Norman Livergood in *"Rediscovering Plato and the Mystical Science of the Dialectic"* (Dandelion 2008) discusses the philosophical method of Socrates is not simply a means of debate or a formal form of argument. The Dialectical form of discussion Socrates uses is a unique means to achieve a "united altered state" between those participating in the dialogue and lead the participant to an experience



of a new perception of reality. By deconditioning our instinctual, emotional and rational perceptions we are able to move towards a new understanding of reality and indeed experience what Socrates would call the World of Forms. In the modern world where we are conditioned by memes since our childhood, bombarded by advertising and propaganda and saturated with media images hence the process of Dialectical deconditioning is of great significance. When coupled with other techniques as elucidated by Gurdjieff and others such as "self-remembering" the opportunity to awaken the higher centres becomes possible. Of course this is not an easy process as clearly illustrated in Socrates Allegory of the Cave.

We are essentially chained within a cave and only see reflections on a wall in front of us, the true world, that of "forms" exists outside the cave. If we achieve a state of "awakening" and leave the cave we are left in a dilemma. We realize mankind are prisoners but that they are "addicted" to their illusions and may even kill us if we try and wake them up.

We, of course, attempt to do so but the task is very dangerous. When we remember the fate of Socrates who was forced to drink hemlock

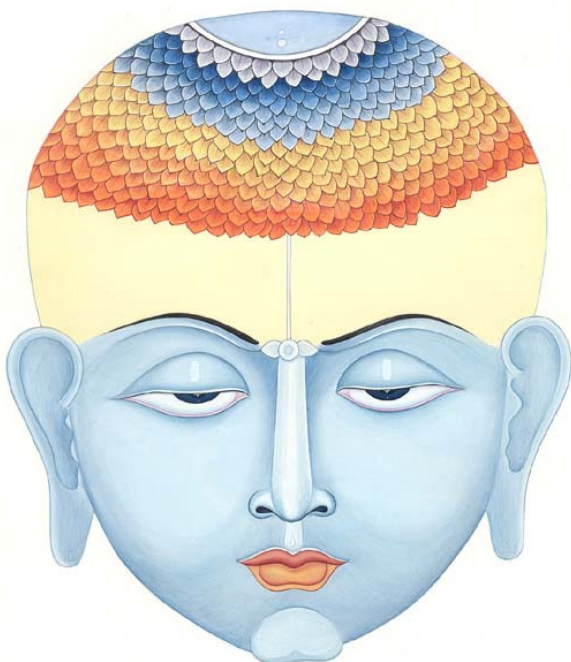


by the state for his “subversive” activities the truth of the allegory becomes even more poignant.

The model of the cave also fits clearly within the tripartite structure elucidated within the Republic, the cave is chthonic or the underworld, man himself is the middle world and the world of forms is above. We have an interrelated union between the city, the worlds (below, middle and above) and man himself, a truly complete system of correspondence and esotericism.

The Higher Centres

As we work to alchemically transform our instincts, emotions and mind, we slowly awaken higher forms of each centre. The instinctual centre is refined and purified and becomes the



Anahata or heart centre, working in conjunction with the instinctual centre drives are expressed in a form which is balanced and which centres the psycho physical organism. The emotions are refined and used in conjunction with the higher emotional centre, the throat. At this centre we express our emotions in a new and transformed manner. This is highly significant since the throat represents how we communicate to the world and hence our refined emotions represent a new perception of the world itself. Our reason is transformed from raw intellect to become intellect plus intuition, deeper forms of perception arise and this is based at the third eye, the location of super awareness.

As these six centres begin to work in unison a unique transformation takes place. The primal force of Kundalini moves from the base of the spine and awakens the seventh centre at the top of the head forging the individual into a divine hero, a truly immortal being.

He becomes a solar man, the Homo Novus, in terms of Gurdjieff he develops the only body which can exist forever the Kesdjan body.



Immortality

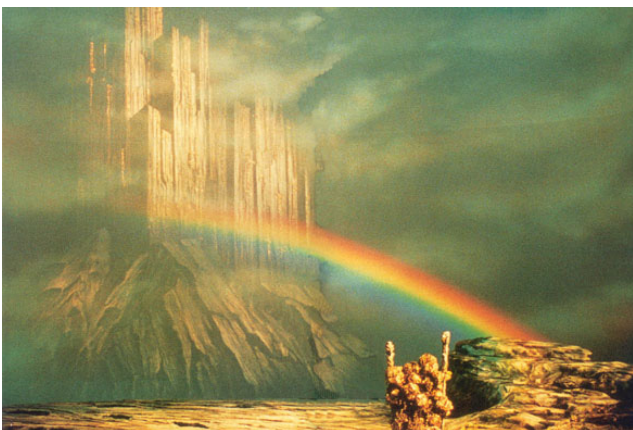
While Socrates suggests all souls are immortal, there are clearly different forms and degrees of immortality. In the earlier Greek traditions the primary description of the afterlife was Hades, a land of shades and gnashing of teeth.

This seemed to be the immortality available to the populace, at the same time those who participated in certain "Mystery traditions" had access to a different form of immortality. In the Vedic tradition these two forms were seen as The Way of the Gods (Devayana) or The Way of the Ancestors (Way of the Pitris).

The devayana is the polar path marked by the summer half of the year. Those who take the devayana upon death are enlightened and become gods. Those who take the pitriyana, marked by the sun's motion toward the equator in the winter half of the year must continue under the laws of collective immortality and in the Vedic traditions become their own descendants, this second is similar to the suffering of Hades or the Buddhist view of eternal reoccurrence.

In the Northern tradition this developed into the view that those who had an "cowards" death would be sent to Helheimr: World of Hel while those who died heroically would achieve Valhalla or one of its halls. The Heroic path was one of action but not necessarily only that of the warrior.

The great scholar, poet or magician was considered just as much a hero. It is quite clear that those who choose an unawakened life and simply fulfil their role while achieving happiness and living within Socrates just city do not achieve true personal immortality, they live, die



and exist afterwards in a collective not individual sense, much like animals and plants within any ecosystem.

The Solar Man

The goal of the spiritual path is to truly awaken, to become the New Man, the Solar Man, to gain the Kesdjan body of Gurdjieff's Fourth Way or become the *Übermensch* (Overman) of Friedrich Nietzsche. Julius Evola discussed a similar goal but adding a transcendent element to Nietzsche's Overman and discussing the Solar or Differentiated Man. This man is different from others, he stands apart from the world around him and since we are not in Socrates Republic but in a system based on consumerism and compromise he knows the score and "rides the tiger". He has no wish to unite with the universe or achieve cosmic union, he aims for total individual immortality as a discrete entity of his own making.

This is true Godmaking as we forge ourselves into a new form of humanity which is as far beyond the human species as our ape like ancestors was to us. We take the various disparate components of ourselves, bronze, silver and gold, and forge an immortal golden self of truly glorious character.

Having killed god, wasn't that perhaps rather too grand of us ? Shouldn't we become gods in order to be worthy of it ?

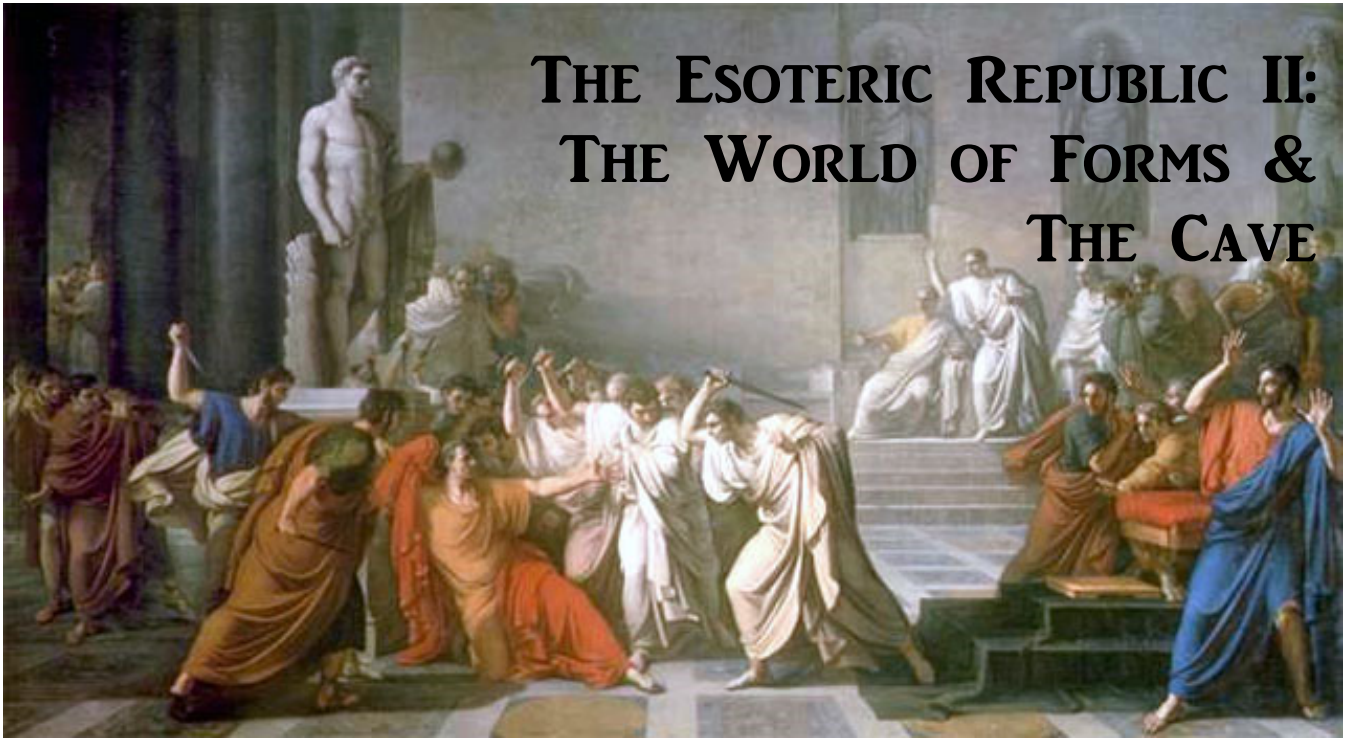
Friedrich Nietzsche

My assertion that today there is no political system, no formation, and no party whatsoever worth devoting oneself to, and that everything existing must be denied, has disconcerted many.

However, this denial and non-commitment do not derive from a lack of principles, but from the possession of principles, which are precise, solid and not subject to compromise.

Julius Evola





THE ESOTERIC REPUBLIC II: THE WORLD OF FORMS & THE CAVE

The World of Ideals or Forms

Central to understanding the philosophical foundation of the Republic and its primary allegory, that of the cave, is the concept of the world of Ideals or Forms. Plato creates a new and more complex tripartite system which encapsulates the structure of reality. If we work from the top it begins with what Plato calls The Good, it is not a moral category and could be more correctly called the complete. It represents the undefinable state behind both the world of Forms and the physical world. It is beyond being and becoming and cannot be described; it illuminates the Forms and is expressed through higher knowledge or gnosis. It is a transcendent principle, impersonal, absolute and formless. It is the substratum of everything perhaps similar to the Shunyata of Buddhism. It is also the point of reference for our vertical ascension from the physical to the Universals. The two worlds below are those of Being and Becoming, the world of Ideals, Forms or Universals and the physical worlds. The Universals are objective and changeless and are believed by many to be a continuation of the concept of the Neters as found in ancient Egypt. Esotericists would see that



this world of Universals (which Plato also calls the Intelligible World) includes eternal principles which can be related to immortal and discrete intelligences. While Plato defines the Forms in an impersonal way, the Neters of Egypt were seen as "conscious principles". At the same time we could suggest that the deities of polytheism are simply more complex and multifaceted Forms.

The physical world is a world of particulars, a world of change and becoming and in a "traditional" society such as the Ideal City of Plato's Republic reflects the Forms in a myriad of particulars. Beauty, for example, is an Ideal or Universal and yet is expressed in the physical world in a diversity of beautiful particulars. Plato would suggest that while there are multitudes of ways beauty can be expressed it still in some way reflects the nature of beauty as a Form. This concept was the underlying philosophical foundation for many centuries of research into Aesthetics; it only decayed with the advent of the modern age. In the modern period Aesthetics has been replaced with rampant individual artistic expression so that the objective nature of beauty has been lost. Beauty has

The Good	The Good
Being	Forms
Becoming	Particulars

been turned into a consumer product, a sure sign of the Kali Yuga or Age of Iron.

The Divided Line

Of course such a change is marked by the development of relativism and post modernism where any objective standard is replaced with an obsession with individualism and political correctness. While Plato affirms Universals relativity removes all standards and manipulates our perception of the world around us. For Plato there is a hierarchy which is expressed in the image of the divided line. We ascend through the world of appearances which includes the physical and the images (or shadows). We then move to mathematical forms and finally to the Intelligible World and to the Good. As seen in the diagram and discussed in the Parable of the Cave, images are the distortions or shadows which run our culture. They could today be seen as the media, advertising and the memes which control how we think. They are accessed via our psychological capacity to image and keep us imprisoned in our own delusions.

This is an interesting description since G.I Gurdjieff argues that daydreaming and the wrong use of the imagination is what keeps us imprisoned. The Visible things of the world are governed by our capacity for belief since we are convinced our perception of them is real even though this may not be so. Thinking is what leads the philosopher to mathematical forms, a strange description to say the least.

But for Plato and Pythagoras before him mathematics represented the harmony of the universe and offered a glimpse of the building blocks behind the physical world. Deep thinking leads to true knowledge (pistis) and intelligence (noesis) which opens up the philosopher to the World of Forms and finally to the completeness of reality, the Good. In the modern world we confuse the false images and illusions of the media which is reinforced by language to be reality, political correctness and indoctrination locks us within the lower world. The average person has no capacity to grow because they are mentally lazy and refuse to think for themselves, as Plato so poetically expresses the viciousness of the hoi polloi (the masses) is caused by the fact that they are self-centred and only see particulars and not Forms.

The Philosopher

<i>Kind of Existence</i>	<i>Objects</i>	<i>Mode of Knowing</i>
Intelligible Supernatural	The Good	
	Forms	noesis
Sensible Natural	Mathematical Objects	dianoia
	Things	pistis
	Images	eikasia

Plato suggests that the driving force of all categories of human being is Eros, whatever we love or desire it is that which drives us. In the Tripartite system the producers or Bronze people are ruled by passion for goods and finances. The Warriors are ruled by a love of honour and brotherhood while the philosopher is the lover of wisdom. Because the philosopher is focused on Universals or Forms he is detached and truly authentic, he is the only true "lover" since he is able to see (gnosis) the complete nature of everything. Plato uses an unusual description of the philosopher which hints at one of the innate contradictions within his nature.

The story is that of the Ship of State. On this ship everyone is fighting for control and the ship is becoming more and more lost in the open ocean. The real pilot is the only one who could steer the ship however he is looking at the stars since this is the way by which the ship must be steered (The Greeks used the stars to get their bearings at sea). However since he is looking at the stars and uninterested in the petty squabbles of his shipmates and their desire for power it is unlikely he will ever become the pilot! This is the contradiction of the philosopher king, he is an outsider who would prefer to stay that way yet is the most qualified to run the state.

Plato is fairly pessimistic in the Ship of State

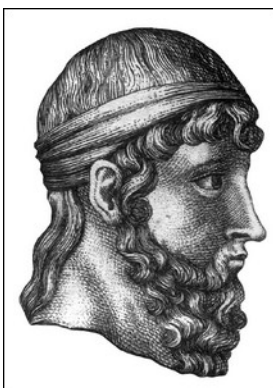


tale about the likelihood of an Ideal City ruled by a philosopher king and the fact that Socrates has been put to death would not have reassured him much either. As discussed in the Parable of the Cave Plato suggests that Philosophers will need to be dragged from the enlightened state (the earth above) back into the cave to fulfil their roles as Philosopher Kings as most would not want to do so. These dual roles are also interesting as they directly correlate to Dumézil's first function of the Philosopher or Magician/Priest and the Sovereign or King.

The Dialectic and the Nature of Philosophy

The actual nature of Plato's method of philosophy is hotly debated. Exactly what is dialectics is the question? It has been suggested by Norman Livergood in *Rediscovering Plato and the Mystical Science of the Dialectic* (Dandelion Books 2008) that the Dialectic is a unique communication tool for creating an altered state of consciousness in which advanced philosophical concepts can be explored. This idea does seem to be back by a number of unusual conventions in the text such as an emphasis on "going down" to a certain location and then "returning back up" at the ending of the dialog. This description does seem to hint at some sort of shared altered state of consciousness and the rules Plato gives for using the Dialectic backs this suggestion. Plato discusses the great danger of the study of this knowledge and requires that the Dialectic must always be used to go upwards towards the Forms and never in a reductionist way i.e. towards the physical world to solve physical problems.

To protect the integrity of his unique system of teaching Plato designed a lifelong training system within his Academy which mimicked the movement through the various caste or function roles. The student began with physical work, and then battled with mathematical forms like a warrior and only after age fifty did he come to study Dialectics. This mirrors the Vedic stages of the Ashramas where you grew through being a child, a worker and parent and then a mendicant or wandering ascetic.

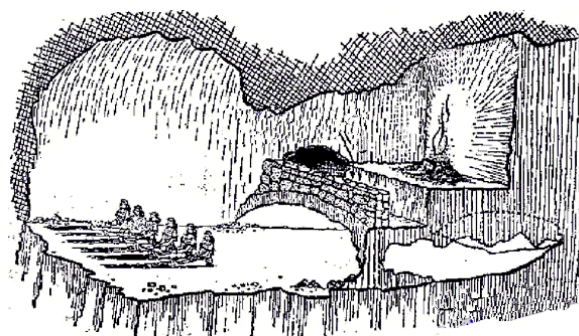


It is clear from Plato's outline of Dialectics that this is an active path not a passive one. Too often traditionalists and mystics have retreated into monastic withdrawal and religious neurosis, Plato, like Julius Evola, argues for an active engagement with knowledge through reason and the combined power of the emotions and instincts.

The Parable of the Cave

The Parable of the Cave is probably the most famous philosophical story in the whole of history. It is incredibly visual and communicates its message succinctly and clearly, amazingly it is still as poignant today as ever. Imagine a group of people in a dimly lit cave, their legs are shackled and their locked in such a position that they can only see forward. Images are projected on the wall in front of them by puppets illuminating by a small fire. They never see reality only these images and reflections, if we wanted to compare this to a similar modern scenario imagine being forever in a cinema only seeing the movie projected in front of your eyes and being convinced it is reality. This is the nature of the human condition, we believe in the physical world (remember the divided line) and imagine the images to be real. In the modern world the media, television, computer games and even language creates this false sense of what the world is and we never even attempt to remove our shackles.

To even realize our predicament is difficult since our eyes are constantly seduced by the images in front of us. If we start to question our state, we must somehow remove our shackles and set ourselves free, but this is only the very first step in the journey. We must turn around and then face the brutal truth of our condition, we must see the puppets and the small fire and accept we have been deceived (and deceived ourselves by not questioning our status) for all of our lives. This process of facing reality is so



Gold	Ideal City	Reason	Sovereign/Philosopher
Silver	Timocracy	Spirit	Warrior
Bronze/Iron	Oligarchy/ Democracy	Instinct	Producer/Mob

Tyranny

confrontational for many that they will beg to be put back into their shackles. Slowly we must learn to use our legs, at first we will crawl scratched and bleeding towards the light at the end of the cave. We will become disoriented by the colours and bright lights of the earth above and then have to deal with the shock of seeing the sun for the very first time. For Plato the sun is allegorical for the Good and the forms of the earth above Universals. The shock of this transition will be too much for many and only a small number will every complete the journey.

The next stage is even more of a shock, the enlightened man or philosopher, now free from the cave and living in the Sun must return to the city and act as its king and sovereign. His lack of interest in the role makes him the perfect leader. Indeed Plato suggests many philosophers will need to be dragged kicking and screaming back to the Ideal City. This dual function of Philosopher and Sovereign emphasizes the traditional Indo European nature of the Ideal City and it unique expression of the three functions of the Tripartite model.

Political Reflections

When we have finished considering the Parable of the Cave we move into new and more challenging territory, in books eight and nine we get a solid critique of the range of political systems that existed during the period of the writing of the Republic which still stands the test of time today. It begins with the truly outré suggestion that all people over the age of ten be removed from the Ideal City and killed since only children are open enough to be educated ! This obviously sarcastic suggestion reminds us of just how entrenched our conditioning really is and how pessimistic Plato is about waking the average person up. Throughout books eight and nine of the Republic we are given an overview of the cycle of the degeneration of politics. This cycle ties in with the traditional mode of the Functions of Dumézil and the Indo European caste structure. Essentially political systems are shown as degenerating from the Ideal City (Sovereign/

Philosopher), through Timocracy (Warrior) to Oligarchy (Producer) and Democracy or mob rule (Producer). This cycle ends in Tyranny of various forms as the structures of society fails. This model is also reflected in the cycle of the Yugas and Ages Gold, Silver, Bronze and Iron (with Bronze and Iron as dual aspects of the third function). In *Revolt Against the Modern World* Julius Evola outlines a nearly identical process.

Plato outlines how the cycles of political change take place. The children of the Ideal City take over as they feel the Ideal City has lost its Lustre, they are warriors and their Timocracy is for a time stable and honourable. However as they have seen the way in which the philosopher leaders of the Ideal City denied themselves they become seduced by money and slowly the Timocracy becomes an Oligarchy, ruled by businessmen. As the businessmen want to keep control and make the most profit they give the people anything they want but it is not enough, the people revolt and democracy results. Democracy is the rule by peasants yet managed by oligarchs from behind the scenes since they no longer have direct power. At the same time since democracy is inherently unstable, it has no essential values or beliefs and is obsessed with change. It presents Total freedom without responsibility and has an obsessional focus on the individual over the organic whole. Individualism, diversity and equalitarianism rule and heritage and culture fail. This chaos leads to tyranny as various seekers of power take control. Plato argues, I think convincingly, that democracy by its very nature accepts no transmission from the past, elders or teachers and hence leads by necessity to various forms of totalitarianism.

Today this model is a little different since we have representational rather than direct democracy. The direct democracy of Plato's time had many benefits over our system and Plato, though critical of it, does give it some praise

since he believes that it is from direct democracy that philosophers could evolve the Ideal City. Today we are in a worse situation since our form of democracy is representational and hence totally manipulated by bankers, big businesses and pressure groups.

De Benoist and others argue that the original form of democracy of Athens was significant in that it was pagan. It hence had a coherent cultural foundation, an integrated heritage and an understanding of the individual only as part of an organic whole. The ideal of equality would consider insane to an Athenian, nobody was equal to anyone else and even before the law people have different capacities and hence different responsibilities. The Christian model of equalitarianism (all men equal under God) destroyed the political vision of the Greeks and set the stage of the destructive politics of our modern day. The French Revolution while rejecting religion held firm to the inanity of equalitarianism and unleashed a range of political systems all of which attempted to reduce man to the lowest common denominator.

While modern political theorists like to see democracy as opposite to Marxism, and both in opposition to fascism and Nazism, in reality they are all products of the same ideological worldview born through a desert faith alien to our western values and unleashed through the French Revolution. Marxism attempted to reduce man to the lowest common level, a country of workers, cogs in a machine – bodies without a soul. Nazism in reaction to Marxism attempted to form an “iron fisted” state focused on reducing men and women to breeding machines – “zoological materialism” is what Evola calls it. Fascism was a bureaucrat’s paradise, the trains might have run on time yet everyone has to fit within a corporate machine. The final child of this degenerate cycle is modern liberal or representational democracy, it reduces everyone to a consumer product so more and more profit can be made. Growth must be continued at all cost. Representational democracy looks benign compared to the others but is based on a “1984” like illusion. Politicians are financed by big business, big business condition our voting via the media and manipulated news, we vote in their candidates who follow their agenda. There is no “real” democracy whatsoever simply a façade run by business interests. As Plato, Evola and others argue as the democracy starts to fail it moves



into a soft form of totalitarianism, wars are used to deflect focus from internal problems, economies fail and demagogues rule via personality cult. Slowly but surely soft totalitarianism leads to total tyranny.

This degeneration of cycles can be related to the various stages of Plato’s spiritual Tripartite the World of Forms is mediated through the Philosopher King, Mathematical forms are mediated by the auxiliaries or warriors who apply the principles they have received in the running of the culture. The physical world rules the oligarch and the democrat but the demagogue is ruled by the world of shadows or illusion. The modern political leader has no soul, he is simply a manipulator of shadows and forms, and he has no real values, no essence and is a product of those who got him into power.

The vision of these cycles is degenerative and reflects the traditional cycles found in most Indo European traditions. While some would argue such a cycle can be arrested most esoteric traditions see Ragnarok as inevitable. If we are living in the interregnum before multiple catastrophes hit, from global warming to massive overpopulation, Plato’s exposition of the Ideal City may be a good model for a post-apocalyptic culture.

The Patron Experience

Mist

It was because of having deep relationships with gods that I decided to leap into book writing and in fact managed to get the book published despite the many negative comments about the publishing world. I think without my patrons I would not have been able to make it this far, nor be inspired by others that came forward to push myself further. To me having a patron is a natural thing; it came to me without any pre-warning and in truth I was not prepared. In the beginning, I was the biggest sceptic of people who said they 'saw' gods, I thought they had eaten one too many mushrooms or were mentally unstable, but then something happened to me to change the way I would think, and take me on a journey that would span two relationships, a marriage and a baby to be finally in a place that I feel incredibly fortunate to be in.

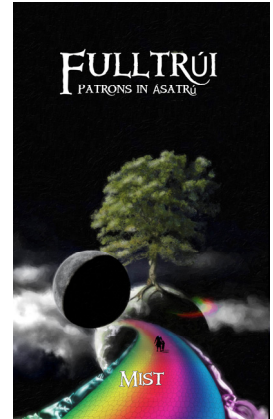
I came from a very strict religious background as a Jehovah's Witness, and that baggage stuck around for a long time, I was taught to believe that anything outside of the Christian god model was the devil, so when I finally left the organization and ended up in a church of Wicca, I literally thought that I would see Satan show up, understand that I did not know anything about paganism, but that was a legitimate fear, but after my first ritual when Satan declined to appear, I learned that perhaps the extreme fear I was raised with was perhaps incredibly overstated.

I then learned that paganism had little to nothing to do with Satan. I have to say that the Wiccan's were very understanding and forgiving with me, and took the time to show me many aspects that I am grateful for, but in the end, Wicca was not for me, it was nothing personal, it is just that I did not see myself connected to things in the same way. I was looking for something that I could sink my teeth into, which I could feel I could connect with, it took me a long time but I had a dramatic experience that changed the way I would think about things and

Mist is the author of *Fulltrui: Patrons in Asatru* published by Immanion Press. One of the only books to cover the role of patrons in Asatru currently on the market. A full review is featured later in this issue.

Mist is the Gyōja of Kenaz Kindred

Web: <http://www.kenaz.ca>



bring me to a new path that would be for me something that I could not imagine living my life without.

I was happily running my own coven, it was a great time in my life and I really had no idea that there was a life changing event about to happen. As was usual for me, I was getting ready to leave for ritual, and doing some last minute editing. My coven members were just arriving and soon after we formed a car pool to the ritual site.

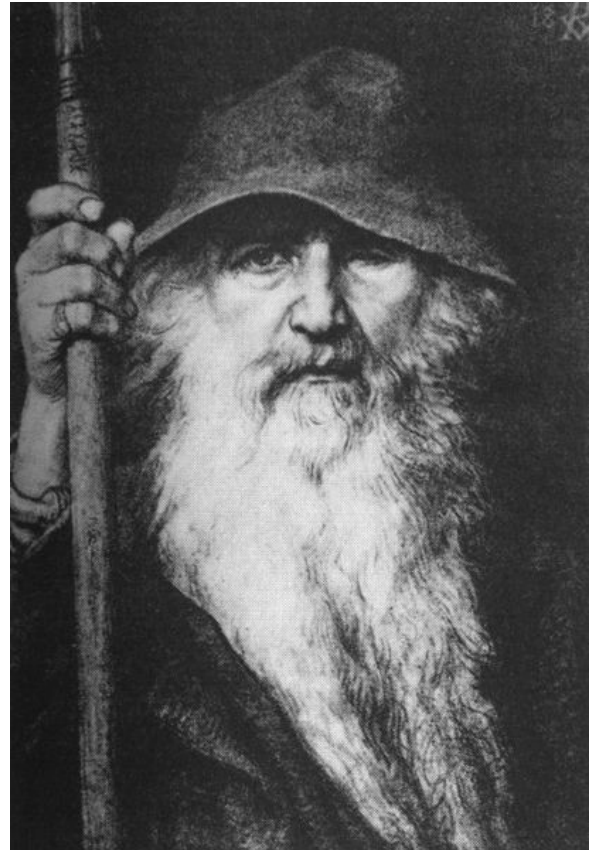
The ritual started off as any other, all things were going as planned. And, then it happened. I was calling the elements as I usually did, except this time, when I arrived at the south quarter, I heard some rustling in the bushes, thinking that it was just some small animal checking us out, I started the call, but then out of the



bushes came this very large man. He cracked through the trees and walked with a very quick pace towards us...He had one eye covered, carrying a spear, and was wearing some kind of light armour. He stopped dead in front of me, looked right at me and said...Come with me. Startled, and curious, I decided to follow him, I could sense that my coven was wondering why in the world the priestess of the ritual was leaving it, but I don't really know why they were not concerned. I followed him into the woods, he looked at me a few times, and said...what are you doing don't you know what you are supposed to be...confused looks started forming on my face, but before I said anything...he looked deeply into my eyes and said, you will be Asatru, and left. This day would change my life, from this day forth, my world began to shift.

I started looking into this one-eyed god and Asatru and within about three months, I decided to leave my Wiccan knowledge behind for a life of heathenry. I did not understand what I was doing and was frankly a bit green at the time, I went boldly and took my vows to Asatru and to Odin, I had no idea what this would mean and what doors would open to me.

It was not one experience that altered me, but many. It started with dreams and escalated to full appearances by gods, I had no idea that this could happen and frankly went straight to a therapist. Frankly, it concerned me that I was seeing and hearing things, but once it was confirmed that I was not crazy, I started doing



some other research, and found out to my surprise that there were others who had seen similar things, in fact found others through posting about our group and formed a group of people that would open more doors to the gods and eventually lead me to want to write all of it down.

The gods never seemed to be that quiet in the beginning, it was extremely difficult for me to put faith in anything, but once I did, and allowed the gods to show me what they had to offer, it made many things in my life very easy and other things extremely difficult. For a while, Odin consumed my life, literally consumed. He showed me things in the runes, he left me sleepless, stressed and frankly feeling like I should go back to the simple life of no gods and simply ritual, but that was not the plan, and it took deciding to surrender to the gods to make the relationship go.

That decision was hard, I had to put a lot of things aside, including my own marriage to do that, it helped for me to have a partner that understood me, and stood by me even though I was swept up with an unknown driven urge to research, to dedicate myself to understanding this new path, and giving many hours to the



service of gods that I was little familiar with.

Odin spent many hours with me, patiently and sometimes extremely painfully reminding me what he gave me, and that I would someday have to repay that gift. After sometime our small group began to grow and Kenaz Kindred was born, it was a very difficult thing to actually find ways to promote the kindred and to be considered by peers and fellow community members as more than a 'one night' operation. It took a lot to get respect, because I was young and had no formal training; I was self-trained and mostly experienced based. I had little knowledge to compare with the other scholars, but what I lacked there; I had in deep and moving experiences with the gods.

The gods really for me changed everything! They taught me that scholarship although important, was not nearly as important as having that spiritual connection. I did in fact study hard, I took every free online course possible, read book after book on Asatru as well as read: articles, blogs, and websites and also had a chance to speak to other scholars electronically. The internet is truly a marvel that I think our ancestors would think was quite amazing! It connects us to people that perhaps we would never met. Our kindred started a newsletter that allowed us to interview authors like Freya Aswynn, Edred Thorsson, Diana L. Paxson, Galina Krasskova, Raven Kaldera and others who were not only very pleasant to converse with, but some of whom I still converse with regularly.

After some time, our kindred began to change, we found more members that have had spiritual experiences, they all started to share their own experiences and from that I learned that sharing empowered me to want to push my own spirituality even further.

The gods gave me things that I could never imagine! I actually am blessed with a daughter because of them. I actually was in an abusive relationship for over seven years and during that time was forced to get a tubal ligation, when I met my current partner whom became my husband in 2008; I knew that when I met him, I wanted to have children with him.

He is the love of my life, and I am fortunate that he also shares my religious views. For him,

Thor has always looked out for him, and he talks to him daily about everything! He told me he finds it relaxing to talk to the gods, to know that they are there for us; it gives us something to feel honoured to have. We wanted to badly have children, and after much prayer a way for us to do so appeared. I was lucky to win at a private trial for victims of criminal acts. I felt fortunate that the abuse I suffered from had a happy ending; I won the costs of an operation to help me reverse the ligation.

We were told that the operation might not work, in fact it had a low 50% chance of actually reversing and even lower to getting pregnant, but we had faith that we needed to do this and put our life in the hands of the gods. The surgery ended up being successful, but the test results were not good, the doctor actually told us that we would have more success with artificial insemination, and so we drove home thinking about what we would do.

I remember that day on the way home, we yelled at the gods, both of us were mad, we felt abandoned, even though it was not their fault, we were just mad, and took out our frustration on them. I remember that night, Odin showed up in my dream. It was a memorable dream for me, because it was the first time I was ever afraid of the gods, I was terrified at his tone, he was less than impressed at my attitude and even less impressed with my anger. When I responded to him in the dream with more frustration and anger it was met with stone cold resolve and then he told me that things would happen when they were ready to, when the gods decided and not when I wanted to, and





that I should remember that.

I felt shocked but also learned my lesson, after that I always approached the gods with a sense of reverence and great respect, sure I still get mad, I am human, but I now remember that I must never attack them outright, because they do have their own agenda's and sometimes you have to accept that!

Two years from that date, I had a dream that Odin came and inserted runes into my stomach within two months we were pregnant. I remember that just after that, Frigga showed up. It was confusing to me, because I thought that once you had a patron that was it! You were stuck with them for life, but she told me otherwise. In fact, it was from her that I learned about 'time' being completely different with the gods then with us, just because they want you to achieve something, does not mean it will happen tomorrow, heck it may be longer than one lifetime, but the fact is that there time lines are irrelevant, it is the journey that is part of the process.

In many ways they don't even expect you to achieve the goals they set into place, they know that things in your life may not go straight, and that through the twists and the turns you learn and grow and so they often give you tasks that

seem unachievable not because they are cruel, but because sometimes the journey is what makes you who you are and in the end it is that aspect that is remembered!

Frigga made me realize that being one with the gods does not mean allowing them to push you past what you can tolerate, and that you can tell them to back off, in fact she revealed a lot of tips and tricks which was surprising to me. One day, she asked me, well, actually I should rephrase, strongly suggested that I take her as a patron as well, in fact not just her, but all the gods, yep, all 100+ gods as well.

I had to consider this, did I want to be given to all the gods! I mean it was enough with one, let alone all of them!! But, I decided that if I was to go farther, than to trust them, so into her arms I gave myself willingly.

She would bring me to shamanism and be the one that said, write! Write it all! In fact it was her that inspired me, and brought me the most precious gift, after I took her as patron, we discovered I was pregnant! I spent a glorious nine months with Frigga in her cottage, she took me and taught me, made me rest, and gave me great strength and courage to continue.

She pushed me through twenty two hours of labour and as I got acclimatised to a baby in my life, she pushed me to write. With babe in arms (literally) I decided to put it all on paper, all of it,



all my experiences, all my joy, my pain, my journey and literally wrote the book with a Tablet PC pen that used hand writing translation to write the book.

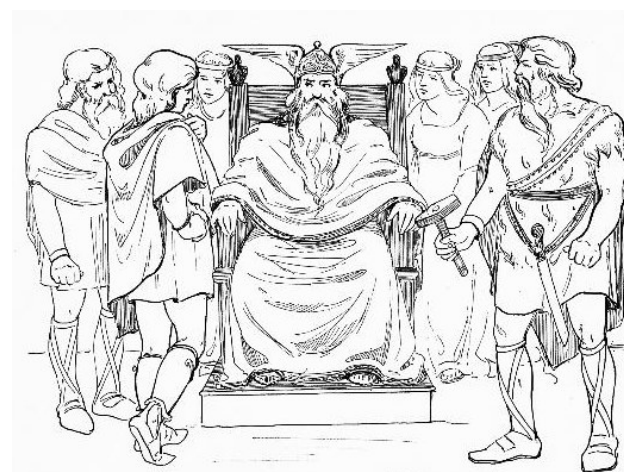
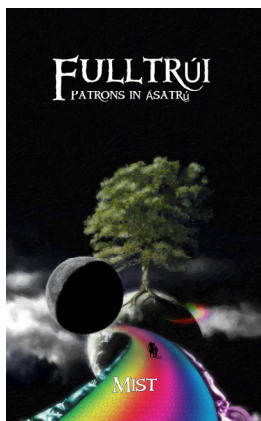
She also revealed to me the importance of prayer. I was the last person that would have accepted this as a thing that I could do!

I was firmly against prayer because of my upbringing it seemed like an intangible thing and always seem such a submissive act, in Asatru submission of anything seems to be a very negative thing, in fact it seems to denote things like weakness, and lack of self-reliance, but when you think about the concept of prayer and how to apply it, it is a valid approach. It is not meant to suppress independence or to put all faith in the gods blindly but to use another method to contact them! Prayer can be an expressive method that allows for us to express ourselves. It does not have to be done hands folded and kneeling but can be done through poetry, through ritual expression, it does not have to be anything that causes us discomfort, but should be something done out of love, because we want to, not because we 'have' to!

My kindred members seriously helped with this project and told me to put out a Call for Submissions. That led me to read the most wonderful articles from people that were having a wide range of experiences and led me to a place that I never thought possible! I was eager to get the book out there, so I published it on LuLu, but then one of my members thought, you should really take this to a publisher.

Well, I decided to find a literary agent, because I had no idea how to operate or offer myself to publishers and did, it was from her that I got my contract with Immanion Press and published my first book! I seriously don't think any of this would have happened if I did not put myself out there, if I did not put myself in the hands of the gods and just let them teach me.

I think today, the focus on patrons is all over the map! You hear everything from there are none to extreme devotion and everything in between, but the thing that was always lacking was the



how, how in the world did these people find the gods? How do they live their lives now?

The book was a culmination of three years of collecting articles and formulating what would go in. I have to say that I never expected the editing process would push you as a writer to expand as much as Immanion Press editors did, the editors were wonderful, and they pushed you to expand, to elaborate and I was very proud of the final product!

Fulltrui, Patrons in Asatru was just the beginning, shortly after the book, it occurred to me that there was more to it than just finding a patron, what I am working on now is expanding what it is like to live with them, what to do with them once you have them. I hope it will provide people with more about them. I think in this tradition the patrons are not discussed as much as they should. As I stated, many people claim they have them, but then the and how is often left out, we don't know how these relationships are evolving and how they have developed over time. Often sharing our unverified personal gnosis is left to us alone to interpret, and that is often frustrating for those who cannot find others to collaborate with.

Writing the book led me to find others who were like me, and so I stand this day still encouraging others to share, despite what anyone might think of you, you need to share, it is what creates a future for us to elaborate and create relationships with the gods and that is a priceless return on sharing an experience. I had the fortune of meeting a fellow spiritual group called the Asatru Ring Frankfurt and Midgard out of journey, and the author of the website Odin's Gift, they inspired me to keep sharing, to not give up hope that others in heathenry would

see the benefit of sharing and that spirituality was not dead but alive and well.

I have to say that this new found relationship has led to discussions of projects leading fellow spiritualists to find articles and other helpful resources to expand their relationships, and to not be afraid to share. Our hope is to someday offer a place that is safe to submit and to share with others, I hope that it will be a place that gets visited and used! I know from experience and from talking to others, that the need for a spiritual place is real, and that is a driving factor that keeps me going and driving to get that information out there!

I think our experiences are more important than we are willing to realize. I think that Asatru tends to focus so strictly on the scholarly that we forget that we have a spirituality that exists within that structure. We forget that the ancestors had a close relationship with the gods, and that this was core to their lives, it seems that this relationship got swept out because Asatru wanted to be so different from everyone that the spiritual aspect got lost to historical accuracy and scholarly books.

I find from a human perspective the patron relationship interests me so deeply that it has become a passion for me, it is something that I research, analysis and collaborate with others about. It has become something that I treasure, and live! I spend my day devoted to finding others who are willing to contribute what they know, to help others find a way to the gods! I feel that many are confused within heathenry of what is going on with spiritualists, I feel that the word gets a great deal of negative attention, but this is unclear as to why.

I know that many are starting to open up, but the problem is that when these people say anything, and I mean anything that does not meet the standard already known myths or knowledge, it is immediately discredited and many are silenced and told that they have mental issues. I frankly disagree. The gods talk in different ways, what we may not understand does not mean that it is not the gods, it does not mean these people are unstable, what it means is that there is obviously room for possibilities of any kind of interaction to occur. Although, I agree that the lore matters and yes, it is important to verify as much as possible, but I also think that if the gods create a way for someone

to find their path, then how can this be so wrong. I know that there are a lot of fringe elements that have left a bad taste for some, but I feel that every expression is not the same, and I feel that us judging anyone is not what heathenry or paganism is about. We may not practice the same, or accept the same ideologies, but as fellow humans we certainly have an obligation to allow people the freedom to express what they think and what they practice.

It does not mean we have to condone it or accept it, but we do have to keep freedom of expression, free! Free from fear and free from hate, we have to look at each expression as individual not as representing everyone. Sometimes I think it is the biggest drawback of being in heathenry, because I am a dedicated Asatru practitioners, I have sworn vows and to keep them with my gods, but I also feel that spirituality is important, that the relationships that I have with my gods, regardless of how strange they might seem to me or others, are not some sign of mental illness but of something that evolved through my religious life, something that extended it, something that changed me forever and frankly I would rather be criticised for that than be silence by those that don't understand it.

For me the relationships with the gods is just something that comes natural, it seems like a vital part of our group and frankly is something that I don't plan on stopping anytime soon. I hope to stand here as an example of one that was not afraid to open up about my relationships, a person who is here to help others find their way to the gods!

I commend anyone who is seeking these relationships, and encourage you to keep sharing, don't stop, don't let others doubt stop you, keep researching and keep pushing to find others who share these experiences! I constantly seek out others like me who are willing to share, who are willing to express themselves!

Our website has an extensive collection of articles, links and other resources to help people who are looking to expand or find these relationships. I hope to keep blogging about my dreams and sharing my journey to others. I feel honoured to have it, and will hopefully keep expanding and deepening this relationship for the rest of my life. .



The Myth of Er

Universals seems quite obvious, however there are further similarities in both pre-Socratic and Plato/Socratic thought.

The same veil of ignorance is maintained when it comes to philosophy. Both Plato and Pythagoras, identified as icons of Greek philosophy, stated that they and other great Greek philosophers had studied and learned that knowledge in Egypt. Many had studied many years at Egyptian schools, to return to Greece as the "first philosophers".

Thales of Milet

The similarity of the esoteric model of the after-life resonates throughout history and is found in Egypt, Greek, Hinduism, Buddhism and later in the philosophy of Friedrich Nietzsche and Ouspensky. Sadly Christianity corrupted many of the mythic elements found within these traditions and created what could be best defined as the "cult of the Carnal Christ". In this cult clearly symbolic elements such as hell, damnation, the millennium and so forth were misconstrued as fact and used for political benefit.

The Myth of Er is an excellent overview of the esoteric view of the afterlife as told through the experience of Er who dies, experiences the various afterlife states and returns ten days later to tell the tale.

The Nature of the Soul

Plato introduces the tale with a preliminary dose of philosophy where he argues for the immortality of the soul. Within the esoteric traditions the immortality of the soul is seen from many angles, the Hindus see the Atma as immortal, while Buddhists simply see a semblance of self-created by karmic factors moving from life to life. I am not sure these approaches are necessarily exclusive and may just be examining the same phenomenon from two angles i.e. from a positive and negative philosophical approach.

At the same time concepts such as immortality and eternity within Hindu, Buddhism and Greek traditions need to be considered carefully. The Greek term for eternity is Aion which could be more readily be translated as age or lifespan. It is seen as similar to the Sanskrit word kalpa.

The Myth of Er which is found in book Ten of Plato's *Republic* offers a significant exploration of the nature of the afterlife. Too often we forget just how influential early Greek philosophy was on the development on later spiritual traditions. Greek philosophy had a clear and obvious influence on both Buddhist and Hindu thought and on Islam and Christianity. The mystical traditions of Islam were heavily influenced by Neo Platonism mysticism and both Judaism and Christianity were influenced by Hellenistic thought. In the first centuries BCE many of the heterodox Jewish Gnostic sections combined Greek mysticism with Jewish philosophy.

It has also been suggested that the Kabbalistic system is of primarily Greek origin. When the teachings of the mythical Jesus were amalgamated with these Jewish heterodox sects what we know as Gnosticism resulted. Western ritual grimoire and ritual magic has also a primary Greek origin as well documented in *Geosophia The Argo of Magic* by Jack Stratton Kent (Scarlet Imprint Books 2010). For some reason we do not notice the influence of Greek philosophy on the development of western spiritual thought and yet many of the key concepts regarding immortality are found, for example, in *The Myth of Er*.

It is important to see Plato's work in the context of the greater "Indo European" tradition. The similarity between the Egyptian Neter as conscious cosmic principles and Plato's Ideals or

This is highly significant as traditionally there are many sequences of ages or Kalpas when then end in a state of dissolution. In Hesiod, the Norse and Vedic traditions these are the four ages of Gold, Silver, Bronze and Iron with related cultural variations in title. According the soul could be seen to exist to the end of the cycle unless a major transition is made i.e. in Plato's terms, it becomes a philosopher, but more on that later.

The Afterlife

There is a complex afterlife map offered within the Myth of Er but its pertinent features are as follows. The soul after death enters a waiting room where the dead gather, its nature results in it going into 1,000 years of punishment or 1,000 years of pleasure. At the end of such a period the souls return to prepare for reincarnation. They are met by Lady Necessity and her daughters and their spindle they are also known as the Fates (much like the Norse Norns), a lottery is held and they are offered various life opportunities. While this seems random since Plato talks earlier in the Republic about rigging lotteries in the running of the State it seems likely this is again one of his "verbal trick" and the soul chooses its next life. Often the soul which has been punished chooses well and returns to earth to learn more, however those from a thousand years of pleasure are often so soft they choose an easy life and hence end up suffering. In one case documented in the *Myth of Er* a particularly stupid person who has enjoyed the 1,000 years of pleasure chooses to be a tyrant with horrific results. Clearly the pleasure and hell realms could be easily interpreted as psychological post death states much as the Bardo realms in some schools of Tantric Buddhism.

This model is also comparable to what is found in later Buddhist thought, there are six worlds in the Tibetan Wheel of Life the lowest is the hells, equivalent to the punishment zone above, and the highest the world of the gods, equivalent to the pleasure zone above. In many Buddhist texts it is suggested it is infinitely better to suffer in the Hells than in the pleasure world as addiction to pleasure will lead to truly disastrous decisions and the erosion of any accumulated good karma.



Eternal Reoccurrence

If we dig deeper into this model we see that it is essentially a closed system that goes on until the end of the age. The good experience pleasure and made bad chooses, have a bad life, then experience punishment, make good choices, have a good life and so on. This cycle of eternal reoccurrence is found throughout eastern thought as well as in the philosophy of Friedrich Nietzsche and P.D. Ouspensky. Ouspensky believed that since mankind is asleep he continually repeats the same experiences over and over again without meaning or awakening.

This is certainly a dark and depressing concept and central to the Buddhist concept that "all life is suffering". The process of constant sleep is expressed through the twelve links of dependent origination. Ignorance leads to volitional action which leads to consciousness, name and form and the six sensory organs. These lead to contact, sensation, desire, grasping, becoming or existence and birth, decay and death. The cycles continues until the end of the Yugas.

The Tyrant Within

In the Platonic model there is the strange case of the Tyrant. For Plato the Tyrant represents the worst state of all, he is not simply a dictator who takes advantage of the dissolution of the politics of a society but embodies the totally mindless individual.

The Tyrant "within" is the most dangerous state of all as it represents the total dissolution of the individual into uncontrollable ego. Rather than reason controlling emotion and instincts creating a true self as in the philosopher, the Tyrant is so overcome with destructive impulses he self destructs. In *The Myth of Er* the Tyrant cannot be saved, his own implosion creates "monsters" which lock him in an afterlife hell until the end of the cycle when he simply dissolves back into the universe. What also seems likely is that as more and more cycles are completed and we move from the Golden age through to the Kali Yuga (where we are now), more and more tyrants will result as the populace refuse to develop.

Conditional Immortality

Immortality in Plato's system is really conditional. While the soul is seemingly immortal it really only exists to the end of a cosmic cycle. Most people simply go through the cycles of reincarnation again and again learning little and growing even less. Accordingly as we head towards Ragnarok these souls will be reabsorbed back into the universe and cease to exist as individuals. They are immortal in the same sense that the nutrients of a dead animal return to the earth and feed other elements of an ecosystem but not as discrete beings. In Hinduism this is the Pitriyana, the path of the ancestors which creates more beings during incarnation but offers no liberation. The second path, the solar path of Devayana is represented in *The Myth of Er* by the philosopher.

The Warrior Philosopher

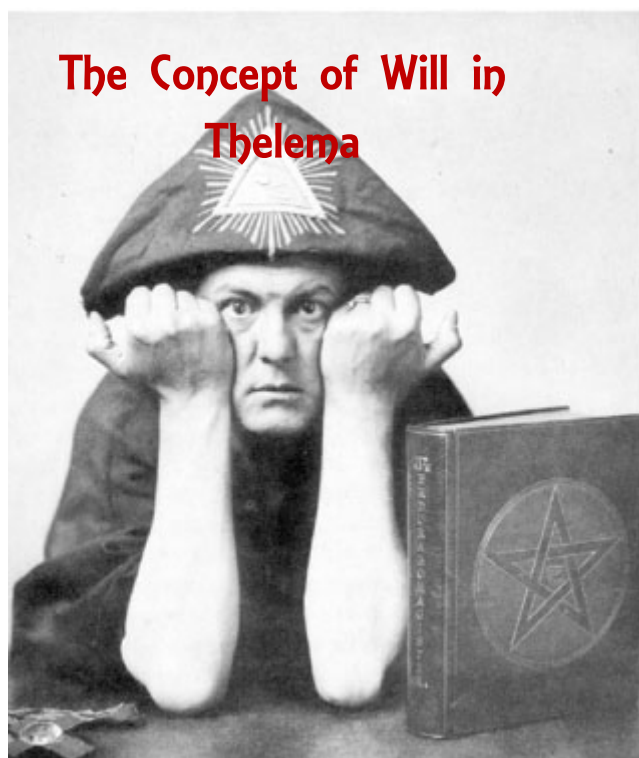
In *The Myth of Er* a comparison is made between two warriors, Achilles and Odysseus. Achilles represents the martial warrior, the soldier, the fighter who while fulfilling an important role does not make the step to being the sacred warrior. He is still governed by emotions. Odysseus is the strategic warrior, the planner and thinker, he is both philosopher and warrior. In



The Myth of Er his life choice is a quiet life minding his own business i.e. the philosopher's life. This warrior philosopher is highly significant; he is combining the two roles found within the first function as outlined within Dumézil's tripartite system and reflected in the Republics "Gold" people.

He is a philosopher and king, a warrior and sorcerer. In the Norse he combines the roles of Odin and Tyr. This description of the warrior philosopher is also found in early forms of Buddhism. As documented in *The Doctrine of Awakening* by Julius Evola, Shakyamuni was a high caste warrior, descended from the Solar Dynasty. He did not create a reformed form of Hinduism nor a new monastic tradition, but simply fought against the corruption of the Brahmin priestclass and worked to restore the original warrior philosopher ethos.

While this needs to be the subject of a further article, it is clear that this warrior philosopher model is central to escaping the wheel of reincarnation. No mystical retreat nor religious observance will assist, only through the active path of the warrior philosopher and for philosopher you can read magician, sorcerer, shaman, the Overman (ubermensch) whatever you like can immortality be gained. This is the core message of the *Myth of Er*.



The Concept of Will in Thelema

Introduction

Thelema is the spiritual system which is expressed in *Liber AL vel Legis* or *The Book of the Law*. This is a document received by Aleister Crowley from a praetor human intelligence known as Aiwaz. The document heralded a New Aeon, that of Horus and offered a further evolution of the system known as magic, which Crowley called Magick. At the same time this system did not develop in a vacuum, Crowley was well studied in ceremonial magic, Hermeticism, Yoga, Buddhism, Western Philosophy from Plato to Nietzsche and Tantra. These influences should not be underplayed. Thelema does not come to exist as a total new revelation which invalidates the past. While it refutes the old Aeon systems of occultism influenced by monotheism and the world's religions, it actually reinstates the Egyptian cult of Aiwaz or Set. To

fully understand Thelema means taking these factors into account.

The Concept of Will

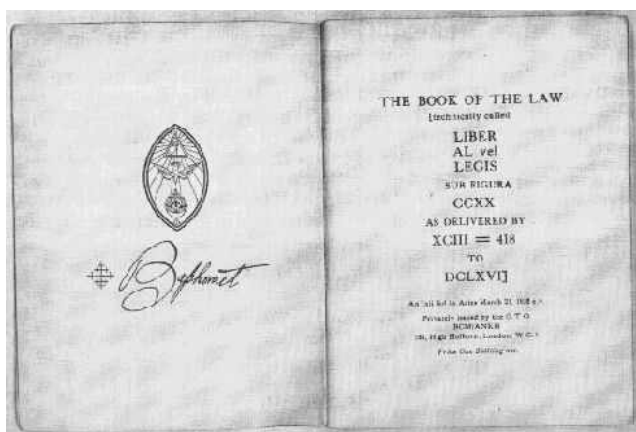
I have always found the concept of Will as elucidated in the *Book of the Law* and the various "Class A" books of Thelema as strangely at odds with the cultural environment in which Thelema finds itself. So often Thelema seems to be presented as a form of anarchism with a "free for all" approach especially using Liber Oz with its declarations of freedom as a justification. At the same time over the years as I spent more and more time studying Thelema it seemed to be saying just the opposite, indeed I think one of the worst things that happened to Crowley's magnificent system of Magick was that it was rediscovered in the Sixties and became popular with the hippy generation. There is little doubt that Crowley's take on Magick has a strong Antinomian element and utilizes sex, drugs and the derangement of the senses but these are done in a deliberate and surprisingly coherent manner not simply as a form of self-indulgence. Let me offer my personal interpretation of some of the key concepts of Thelema.

Do what thou wilt is the Whole of the Law (AL 1.40)

What is a law ? It is a binding contract, an agreement or a regulation. Do what thou Wilt is not suggesting a indulgent call to freedom, but calling the individual to regulate themselves, to bind themselves to finding their true essence or "Will". The concept of Will is central to The Book of the Law and Crowley's Magick and is both a verb and a noun. It resonates with Fredrich Nietzsche's Will to Power but is also the goal, that of awakening a true superhuman state of awareness or Will. This state can be likened to the *Urbemensch* or Overman of Nietzsche. *There is no law beyond Do what thou wilt* (AL 3:60) emphasises the significance of this state once again, making it clear that there is no law or regulation which stands except to do your Will. In AL 1:42 this is even made more clear *thou hast no right but to do thy will*.

We need to think about this last statement clearly, it is essentially saying that the only right that we have is to do our Will. Claims to rights are, at least, according to this statement baseless unless we have found our Will.

This certainly changes the whole complexion of



the Book of the Law and puts it in the same context as other schools of elitist esotericism whether we be discussing Plato or Julius Evola.

The Concept of a Star

How do we square this statement with Liber Oz which not only seems to be a call to libertarian sentiment but ends with *"Man has the right to kill those who would thwart these rights"*. What is not considered is the context of Liber Oz. It sets the stage with three quotes, a section from AL 2:21 *"this is the law of the strong: this is our law and the joy of the world"*, *Do What Thou Wilt...* (AL 1:40), *Thou has No Right...* (AL 1:42-43) and *Every man and every woman is a star* (AL 1:3).

These verses give a very different picture than a libertarian manifesto.

What is being suggested is that these rights and freedoms are only for the strong, that is for

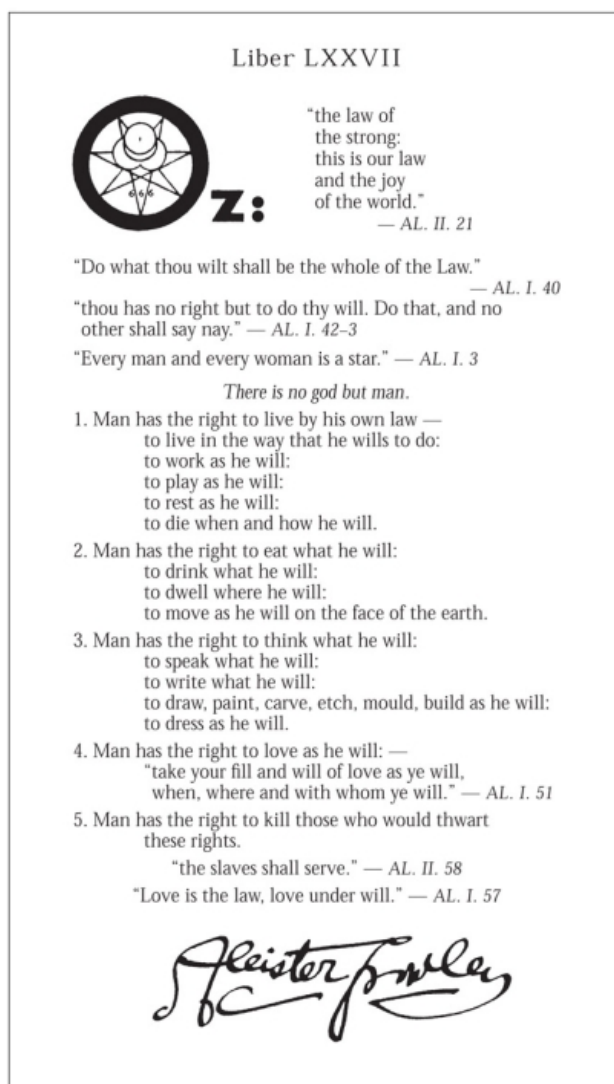
those who have achieved their Will. They are not for everybody but for a very elite group. Liber Oz even ends with the slaves shall serve (AL 2:58) which creates a division between those who have achieved their Will and are Overman and those who are slaves or the average person. This elitism underlies the whole message of Thelema and is central to understanding what Liber Oz is all about. The fact that Liber Oz is also prefaced that there is no God but Man makes it clear that the document is focused on the Godman, the individual who has realized the equality of God and Man within.

Further to this is *Every man and every woman is a Star* (AL 1:3) once again too often this is interpreted as applying to every human being. Crowley is clearly using the term man and woman (like he does in Liber Oz) in a special way; this is the true man and woman, the awakened individual, not the man in the street. The concept of the Star is very significant, in Egyptian symbolism the stars in the sky were not seen as earthly emanations but as aspects of the Duat or afterlife. The stars were literally a community of Gods or afterlife forms with the circumpolar stars being known as the "Imperishable Ones", a poetic expression for immortality. The individual who has awakened their Will creates their own universe; he or she has their own orbit and their own reality. Accordingly this does not apply to the "slaves" who are bound by the mental structures of the world around them.

The Slaves

The concept of the "slaves" is another key to understand the nature of Will. The slaves are those who have not found their Will and probably cannot do so. They are governed by the mental structures, memes and programs of the world around them. They are governed by their own weakness and hence cannot and will not awaken.

They are the prisoners in Plato's Parable of the Cave who refuse to loosen their shackles even when they realize they are in a state of delusion. This is further expressed in AL 2:21.. *We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the*



strong: this is our law and the joy of the world.

Each of these terms has an esoteric meaning, the unfit are the mentally unfit, those who live in their own mental prisons, blaming the world for their problems and refusing to take responsibility. They are wretched, weak and cannot truly “feel” i.e. evoke enough inner passion to go beyond their cages. This description is very close to the model found in *Thus Spake Zarathustra* by Friedrich Nietzsche. Crowley’s virulent rejection of Christianity and related slave religions echoes Nietzsche’s call to arms and the desire to evolve a new form of humanity. Crowley, Nietzsche and Evola are calling for a warrior faith based on radical spirituality and action. Each rejects mysticism, monasticism and religion and calls for the transformation of the individual through a process of internal and sometimes external alchemy.

49. *I am in a secret fourfold word, the blasphemy against all gods of men.*
50. *Curse them! Curse them! Curse them!*
51. *With my Hawk’s head I peck at the eyes of Jesus as he hangs upon the cross.*
52. *I flap my wings in the face of Mohammed & blind him.*
53. *With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.*
54. *Bahlasti! Ompehda! I spit on your crapulous creeds.*

(AL 3:49-54)

Antinomian Aspects the Path to Will

The two paths outlined by Crowley mirror those found in Tantra, the path of the ancestors (the slave path) which returns the average person again and again to the battleground of earth. The Path of the Sun, the Warrior path which through true spiritual action offers immortality. This second path is clearly amoral and in both Thelema and Tantra uses methods outside what is considered traditional ethics.

This Antinomian is not simply mental or symbolic as some would suggest but includes the deliberate derangement of the senses and the use of methods to deconstruct the psyche so a new self can be forged, one that can survive death. It is by its very nature the Left Hand Path since it eschews union with the union and creates a dis-

crete self. While Crowley seemingly denied the LHP it was quite clear that after emptying his ego into the “Cup of Babalon” he continued to exist even as an Ipssissimus accordingly by his own definition he had become a Black Brother ! In reality such terms are meaningless and modern moral qualms about such concepts come from the self righteous who attempt to import religious views into esotericism.

One reaches heaven by the very things that lead to hell

Kularnavatantra

The Knower of Truth should go about the world outwardly stupid like a child, a madman or a devil.

Mahavakyaratnamala

In AL 1:41 we read the “word of sin is restriction”, I believe this is a coded reference. Sin is the Sumerian god of the Moon and hence symbolizes the lunar path discussed above. Those who live on the path of the ancestors are restricted by moral law, regulations and obsessions with sin. Those on the Solar Path go beyond traditional morality creating a new subjective world within their mind which is able to manipulate the objective world and be forged to create the New Man.

In Summary

Thelema is an elitist tradition which has much in common with the message of “radical traditionalism”. While Crowley certainly rejected the dead corpses which pass for the world’s religions, he reinstated the ancient mysteries as exemplified in Hermeticism, Alchemy, Tantra and the Egyptian traditions. While so many have interpreted Thelema in an anarchist manner giving rise to all manner of addictions, the reality is that the freedom Thelema offers comes with immense responsibility.

To truly follow a path beyond morality means taking total personal responsibility with no excuses. Creating your own subjective universe comes with grave risks of self-delusion and ego aggrandizement, balancing your own personal gnosis with the framework of tradition is the first step on the truly grand journey to becoming more than human.

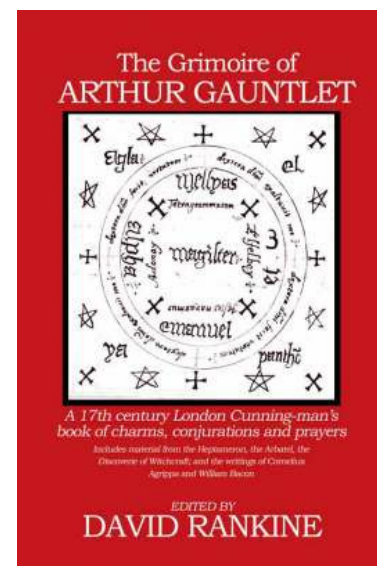


Healing and Magic in 17th Century London

David Rankine

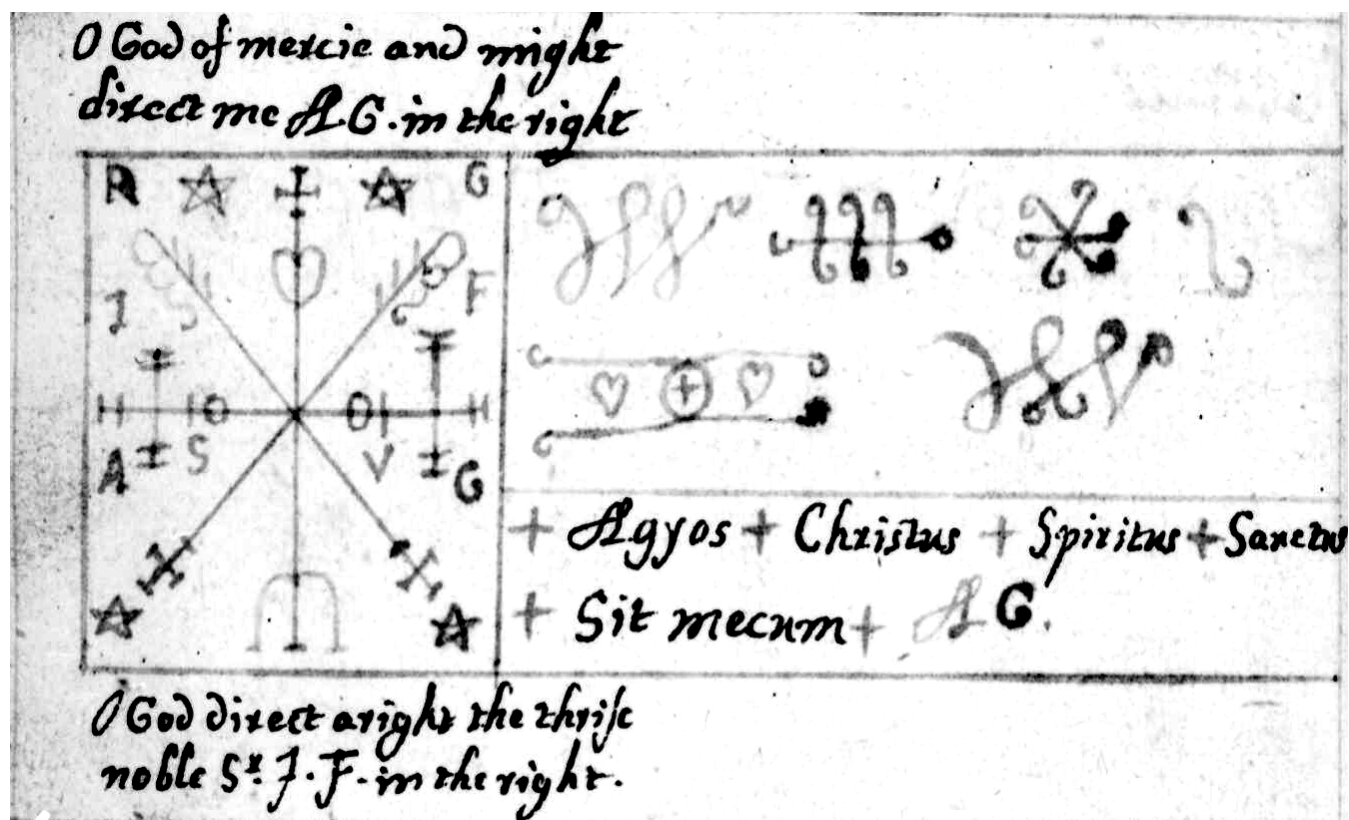
It's 1625 in London, you are sick and don't have much money, what do you do? A likely course of action would have been to make your way to the centre of the city, passed the courts of Gray's Inn Lane, to seek out the services of Arthur Gauntlet, a cunning-man who healed and performed spells and charms. In his book of practices (available in my new book *The Grimoire of Arthur Gauntlet*), Arthur Gauntlet placed great emphasis on personal hygiene, with instructions to clean hands and feet, cutting nails and bathing in a bath of laurel and other herbs, then dressing in clean clothes, before performing any healing charms, spells or conjurations.

Can't sleep because of nightmares? Write Psalm 38 on a piece of paper and put it under the right side of your pillow! Suffering from food poisoning? Then say Psalm 66 seven times! Other charms were more complex and made use of names of God, angels and other biblical figures like the evangelists, Jesus and the Virgin Mary. In more serious cases Arthur Gauntlet would use the skills of his skryer, Sarah Skelhorn, to communicate with angels via a



crystal ball to receive exact details of the malady and how to cure it.

These charms often used lines from Psalms and other biblical books, and some had been written in the preceding centuries by famous surgeons like John Arderne and Thomas Fayreford. Such charms were believed to bring the healing power of God to the patients, and emphasised the religious nature of such practitioners as Arthur Gauntlet, who were often in demand and not ostracized wretches on the



edges of society as has been previously suggested. Rather they were often sought after advisors with clientele from every level of society up to the very top, the precursors to today's celebrity astrologers and life coaches!

Such charms were not only verbal, but also often included sigils and symbols as well as divine names, such as the following Solomon style charm for success included by Arthur Gauntlet (see above).

The rhyming couplet at the top including Arthur Gauntlet's initials (*O God of mercy and might, direct me AG in the right*) shows how this style of rhyming in charms has been popular for centuries and is not a recent development in modern Wicca and witchcraft. The initials of the people mentioned may also be read across the top part of the seal (AG and JF). Who the 'noble Sir JF' was we will never know for sure, but it may have been the playwright John Fletcher, who was known to one of Gauntlet's contemporaries, the cunning-man Captain Bubb of Lambeth Marsh.

A charm from Captain Bubb follows immediately after this one in Gauntlet's book, strengthening the likelihood of this connection.

Cunning-folk, both men and women, provided a wide range of magical services to anyone who paid them. Such services included a wide range of possibilities including healing people and farm animals, recovering lost or stolen goods, protection from witches, curses and evil spirits; gaining love, and locating hidden treasure. To achieve such diverse results, cunning-men and women often created books of practice of charms and conjurations they found effective, like the one created by Arthur Gauntlet. These ranged from complex conjurations of angels to simple love spells with apples, such as:

"Write in an Apple your names And these three names Gosmer Synady Heupide, And give it to eat to any man that thou wouldst have after thy will and he shall do as thou wilt"

Arthur Gauntlet was part of a web of connections which linked the weird and wonderful characters of seventeenth century magical London, with cunning-folk, astrologers and magicians rubbing shoulders with nobles, playwrights, authors and even church-figures. Before television, film or the internet, entertainment had to be sought where you could find it, and an extreme example of this was seen in the crowd of thirty or so people who went to watch

a treasure-hunting expedition conducted using divining rods inside Westminster Abbey in 1634, with the blessing of the Dean of the Abbey (in exchange for a share of the proceeds).

This amiable and perhaps unexpected connection between practitioners of magic and the church may be seen in the other known reference to the cunning-man Arthur Gauntlet, found in an inscription by him in a book which was then owned by William Laud, the Bishop of London from 1628-1633, who went on to become the Archbishop of Canterbury. Arthur Gauntlet also mentioned other cunning-men in his book of practice, such as Captain Bubb, who was used as a character in the play, *The Fair Maid of the Inn*, by the celebrated playwright John Fletcher.

As was common practice at the time, when Arthur Gauntlet died his books were sold, and passed through the hands of other healers and magicians. Many powerful people either practiced magic or made use of the services of other people who did, and this is seen amongst the people who owned Arthur Gauntlet's book of charms, spells and conjurations. These include Sir Hans Sloane (1660-1753), the founder of the British Museum, the cunning-woman Ann Savadge of Rosemary Lane (in Mortlake), the astrologer John Humphries, the antiquarian Elias Ashmole (1617-1692), who founded the Ashmolean Museum in Oxford, the world's first public museum; Baron John Somers (1651-1716) who became the Lord Chancellor of England in 1697, and Sir Joseph Jekyll (1663-1738) who was Master of the Rolls.

The reference to Ann Savadge of Rosemary Lane is interesting, showing as it does that Cunning-women also owned books of practice, a fact which often seems to be overlooked. Indeed Rosemary Lane seems to have been a hive of occult activity. Rosemary Lane London is in Mortlake, which is not only where Dr John Dee lived, but was also associated with the alleged witch Sarah Griffith in July 1704¹, when "*Sarah Griffith of Rosemary Lane, was swum in the New River Head. She apparently swam like a cork*".² In his autobiography, the astrologer William Lilly, who is the only person to mention Arthur Gauntlet in writing, also mentioned Rosemary Lane when he described how "*One Sir Thomas Jay, a Justice of the Peace on Rose-*

mary Lane, issued out his warrant for the apprehension of Poole".³ The astrologer William Poole evaded capture due to the death of Jay, and Lilly subsequently gave a woman called Alice How to him in marriage.

It is interesting to see how eclectic cunning-folk like Arthur Gauntlet were, with a very wide range of material found in his book of practice. Gauntlet drew on a number of earlier grimoires like the *Heptameron*, the *Key of Solomon* and *Folger Vb.26*, but equally used simple charms working with herbs and the biblical Psalms. From the material in his book it seems clear that he was equally happy to call up angels, demons, fairies or the dead if they would achieve the results he desired, from finding lost cattle to providing love. In this eclectic and pragmatic approach which bridged religious, grimoire and folk magic we can perhaps see the forefathers and mothers of today's occult revival, combining their spirituality with practical magic.

I shall end with another folk charm provided by Arthur Gauntlet for people suffering from insomnia, which has obviously been a problem through the ages!

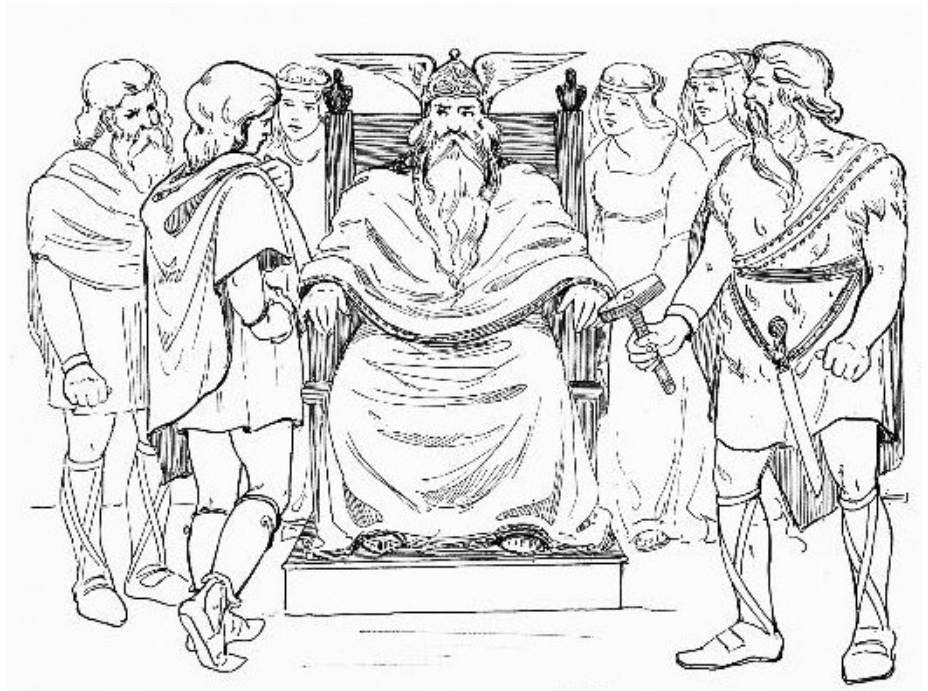
For them that may not Sleep write in a Bay leaf these 3 words iii 3 times" Ismael Ismael Ismael adjuro te per Angelum Michaelem ut soperetur iste homo vel isto femina". Lay it under their heads they not being aware thereof And they shall Sleep.

Other major figures involved with Arthur Gauntlet and the numerous charms and conjurations he used are all described in the new book *The Grimoire of Arthur Gauntlet*, Avalonia, 2011.

1. A Full and True Account of the Discovery, Apprehending, and taking of a Notorious Witch, who was carried before Justice Bateman in Well-Close on Sunday, July the 23. Together with her examination and Commitment to Bridewell, Clerkenwell, London, 1704.
2. Urbanization and the Decline of Witchcraft: An Examination of London, Davies, 1997:600.
3. The Life of William Lilly, Davies, 1774:38.

Perennial

Polytheism



Monotheism Vs. Polytheism

One of the major points of contention within the history of spirituality has been the debate between monotheists and polytheists. So often monotheists like to argue that the worship of one God (or one principle) is a higher and more developed form of religious belief than the heathens who worship many deities. In addition they will often look at religious history through the supposedly illuminated light of monotheism and erroneously reinterpret older faiths such as those of Egypt and India as having many Gods only inasmuch that they are the expression of the One.

If we critically examine the history of religion we find that the supposed progression from animism through polytheism to monotheism (and as some would suggest to rationalism and beyond) is just not proven by the facts. Societies rise and fall and go through cycles much like the seasons and religious expressions will vary according to the period. For example Egypt had a high culture and was polytheistic and its only monotheistic Pharaoh was Akhenaton who could be best defined as the world's first religious terrorist. He used violence



to enforce his brand of monotheism with the Sun as the sole deity and himself as its living representative. If we examine other religions monotheism seems to be a form of religious disturbance or neurosis rather than the epitome of spiritual development. Having many deities (regardless of how one interprets them) brings an automatic state of tolerance. If I have many Gods then I appreciate that others may have their own Gods and ways of practise. As soon as I declare that my One God is supreme then all other deities are demonised and the path to religious conflict is assured.

If we examine both Judaism and Christianity they give good examples of how polytheistic religions degenerate into monotheism. Judaism was a simple desert faith with a God and Goddess and pagan practises much like the religions of surrounding tribes. Over a period of time, probably under the influence of Egyptian monotheists, Judaism jettisoned the Goddess and became a savage monotheistic faith. The Old Testament is filled with massacres, torture and killing brought about by the Judaic belief in one God and the associated belief that the Jews are his chosen people above all others. This new form of Judaism brought with it a vast number of laws and regulations to keep the chosen people pure and since surrounding cultures were open in sexual practise it was aggressively misogynist and essentially gave birth to homophobia.

Within Judaism various revivals of polytheism occurred. The influence of Hellenistic thought created the Kabbalah which while monotheistic

in name was polytheistic in expression with many forces, deities, forms and levels of being.

It is from the various forms of Hellenised Judaism, sometimes known as pre-Christian Gnosticism that the various forms of Christianity developed. There was never one Christianity but many, these ranged from legalistic Jewish sects to radical forms of Gnosticism. Gnosticism with Christianity once again represented the resurgence of polytheism with multiple beings, aeons, archons and complex cosmologies. Some sects even believed Jehovah was an evil mad deity and the serpent was divine and incarnated within the consciousness of Jesus! While such beliefs were attacked by the developing political structure of the Church, they were soon replaced with what could be seen as the "orthodox" polytheism of Roman Catholicism as expressed in the cult of Saints.

Within the history of philosophy we can also see the reoccurrence of polytheism as a primary structure. In Egyptian the Neters were conscious principles which embodied a wide range of functions. They strongly influenced Greek philosophy to such an extent many scholars believe that Plato's Theory of Forms is a philosophical adaptation of the Neters. These Forms, Universals or Archetypes are multiple and rep-

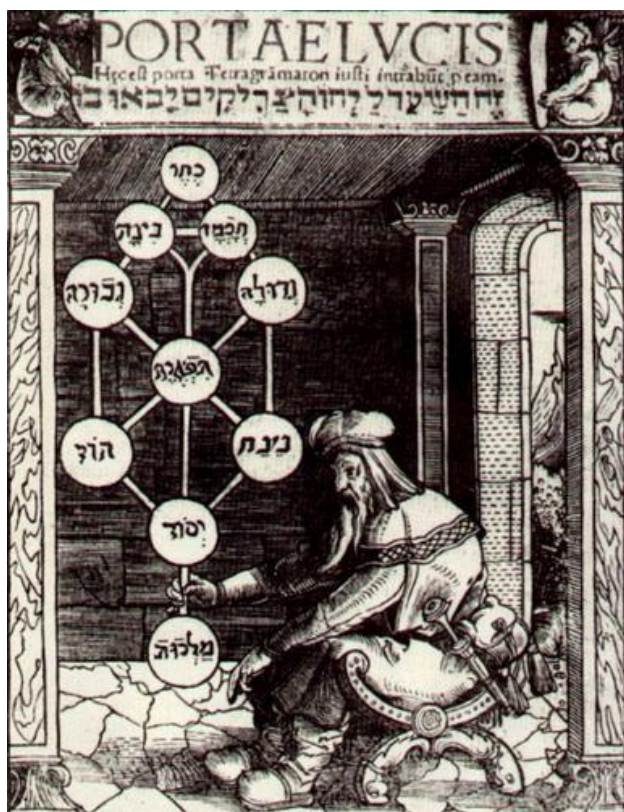
resent the framework on which the physical and psychological worlds are formed. While expressed in Philosophical language, this world of "Being" is akin to the World of the Gods in the Kabbalah and the various realms inhabited by intelligences in Norse, Vedic and Tibetan Buddhist cosmologies, among others.

As you will readily notice I am avoiding discussion of what these intelligences or Gods really "are". The beauty of polytheism is it allows individuals to explore how to apply the traditions in their own way. Some, like myself, are hard polytheists and believe these principles or Gods are ontologically real. Others see them as existing in alternative dimensions or even as archetypes or psychological patterns. One of the great joys of polytheism is the freedom it gives to those who explore it to interpret the tradition in their own manner.

Perennial Polytheism

So often modern "traditionalism", especially that based on the work of Rene Guenon, has aligned itself with the major world religions with a focus on monotheistic thought. However I believe that if we accurately chart the flow of the "wisdom" tradition from the early stages of the Satya Yuga, the first and perfect age, it is expressed through a multitude of deities, that is to say it is polytheistic. If we look at the history of the Indo European peoples every stage is marked by polytheism. This perennial polytheism I believe needs to be at the core of a new form of heathen spirituality which takes the transmission of the past and brings it into the present.

It is quite clear within the current age, the Kali Yuga, that religion has degenerated into its lowest expression that is monotheistic. It represents the projection of the fragmented self into the heavens. As well documented by Gurdjieff and Ouspensky, modern man does not have a self, he is a cacophony of competing egos all attempting to gain control. Accordingly when projected into the form of a God (or Goddess) it becomes a destructive force embodying the worst aspects of those projecting it. As can be readily seen in Judaism, Christianity and Islam, violence follows fanaticism in short order. These forces will continue to rage until Ragnarok and those following the "old ways" must share their polytheistic vision and work together form-





ing cells and networks if we hope to survive the cataclysm these faiths will trigger.

Political and Cultural Ramifications of Monotheism

Within monotheism there are two distinct forms, closed and open systems. Closed systems, such as Judaism, are in the minority and based on a perceived unique relationship between a given race and their deity. As can be noted within Judaism such a form gave birth to a barbaric rampage (as depicted in the Old Testament) as non-Jewish tribes were annihilated at the command of the Jewish war lord deity Jehovah. To sustain such a closed system intricate systems of totems and taboos are evolved, many sexual in nature. Contact with other tribes is discouraged and religious purity is the prime focus.

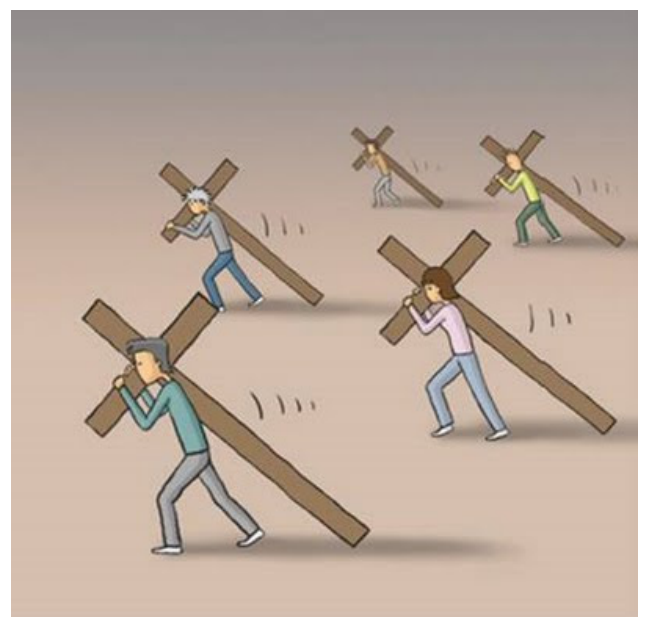
The more common form of monotheism is the open system; this form is focused on the conversion of the population to a single form of faith regardless of individual or cultural differences. It is marked by missionary zeal, often through psychological pressure, fear and violence. Its history is illustrated by crusades, inquisitions and cultural decimation.

A classic example of open system monotheism is Roman Catholicism. It has its own structure of values which it exports worldwide regardless of cultural or personal differences. While individual cultures may adapt certain aspects of the overarching theology, the focus is on submission to

the religious cultural forms of the Church. This focus on submission is highly significant since it reduces all those who are part of the religious system to the status of isolated parts rather than being connected to their respective cultures and traditions. Because all individuals can be “saved” and “forgiven” of their sins the focus is on quantity rather than quality. A child killer is as important as an academic or a surgeon since all are supposedly equal in the eyes of God.

In contrast polytheism is based on the unique relationship between the land, the people, their culture and their gods. This interaction forms unique spiritual traditions best suited to the various ethnic groups. It encourages ethnic plurality and respect for discrete traditions. It is ridiculous for a westerner, for example to attempt to become an American Indian shaman. Monotheism in its desire to promote “one faith for all” destroys these differences on both a collective and individual basis. It reduces the significance of culture and heritage and replaces it with the supposedly more refined cultural forms of the monotheistic cult in question.

In traditional polytheistic societies the family was only one unit within a greater organic whole. Within the monotheistic structure the individual and family as isolated units become paramount as they can be brought under submission to the Mother Church. In addition by controlling the family (and by default sex) the individual is further brought under control and more converts are produced.



The fallacy of equality is central to monotheism. In polytheist traditions the value of organic hierarchies is respected, from the tripartite structure of the Indo Europeans to the Gold, Silver and Bronze people of Plato's Republic and the Varna system of India. It is obvious to any thinking person that people are not the same; everyone is different – physical, emotional, psychological and spiritual. Men and women are different as are the races. A garbage collector is not the same as a surgeon, academic or philosopher. It is not acceptable to talk of the innate “dignity” of every individual, a junkie or alcoholic does not have the same dignity or value as a physicist or scientist and it is offensive to their years of diligent study to suggest so.

The nature of traditional society is based on the pursuit of individual excellence according to our own abilities and these will clearly vary from person to person. Life does not, by necessity, have a quantitative value. The significance of life comes from its quality and the meaning we give it. The overemphasis on the significance of “life at all costs”, and hence attacks on abortion and euthanasia comes from the reduction of all life to the lowest common denominator – a single atomic unit without culture or heritage and without individual variation existing only in isolated submission to God. As St. Paul said in Galatians 3:28 *“There is neither Jew nor Greek, there is neither slave nor free.”* everyone lives in bland conformity to a single deity and creator.

For monotheism to succeed differences must be eradicated or at least downplayed by propaganda and the manipulation of the media. Collectives and individuals must be reduced to the same state of being equal in the eyes of God. Such a theological position has caused untold damage to every culture it has touched over the last two thousand years.

Monotheism(s) also by their very nature tend to fracture, new interpretations of the tradition arise, new charismatic leaders form new sects. Accordingly monotheisms not only fight against other traditions but within themselves: Catholics against Protestants, one sect against another. This fragmentation is in the very nature of monotheism since the belief in the total correctness of a given theology will always lead to conflict.

Monotheism and Modern Politics

The fallacy of equality filtered from Christianity to all of the western countries as they rejected the older aristocratic forms of government. While it assuredly can be granted that many were corrupt and had lost their original “organic hierarchical” structures what resulted was more destructive than could be imagined. The French Revolution took the fallacy of equality and the cult of quantity as found in the monotheisms, stripped away the religious content and gave birth to a wave of barbarity where the lowest common denominator took revenge on all and sundry. The bloodbath of the French Revolution was only surpassed by that of the Bolshevik revolution where, once again, the peasants decided they could run the country better than those with a history of undertaking such a complex task.

The French Revolution with its cult of the individual opposed all forms of heritage, culture and tradition and reduced all individuals to being quantities. Individuals of quality were actively hunted down and sent to the guillotine. This form of extreme equalitarianism gave birth to all modern forms of politics – Marxism, totalitarianism and Liberal Democracy. Each are a form of individualism gone mad – Marxism reduces man to a worker, Totalitarianism to a cog in a machine and democracy (which is really a form of plutocracy or money based politics) reduce man to a consumer product. Plato in 500 B.C.E lambasted democracy but at least felt that the Athenian system had enough traditional characteristics to be of value. We do not even have the direct democratic system of Athens today but a form of representative democracy where big business and pressure groups manipulate the system to their own advantage.



Since all of these political structures work against the natural tendencies of mankind and ignore variations in individuals and communities they are decaying at an incredible rate heading towards disaster. As Plato argued mob rule in democracy tends to lead to various forms of totalitarianism which in turns disintegrate into anarchy.

Environmental Ramifications of Monotheism

The Voluspa, an important Germanic text, explains that that Odin and his brothers gave various divine attributes (life, intelligence, and beauty) to the first man and woman who were made of an ash tree and an elm tree. This is an important myth if we consider its ramifications. Mankind was a product of the universe, already developed from the reality which had been given birth by the conflict of fire and ice. They were part of Yggdrasil, the complex of the worlds, as were the Gods. Even the Gods are born from the great cosmic void of Ginnungap and are re-absorbed into the spiritual universe at the end of the great cycle in the war at Ragnarok. Everything is connected to everything else and hence all of nature must be respected and honoured. The spiritual intersects with the physical, nature is alive with spiritual forms and there is no dualism between the body, the mind and the soul.

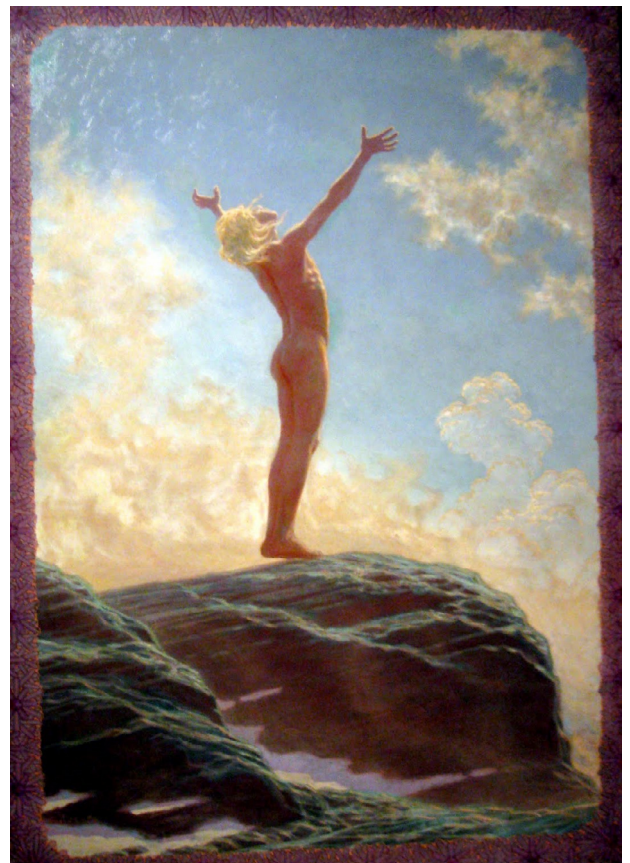


This myth shows how the ancient Germanic peoples saw man as part of the physical and spiritual world; he was not separated from the Gods, or from nature and the environment. This model in which everything is connected is of vital significance in understanding the difference between polytheistic thinking about the environment and monotheistic thinking; I will use Christianity as an example.

And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping .

Genesis 1:26

In the Jewish and Christian model of the universe everything is separate. God is eternal and separate from the universe and its cycles. He creates the universe from nothing and it is separate from him. Further he creates man separate from the universe and woman separate from man. He then creates the animals and gives mankind "dominion" over them. This separation of spirituality, man, animals and the environment has caused untold ecological damage. Rather than seeing animals are connected to us as most traditional peoples do, the monotheistic traditions see animals as objects,





products, things that can be dominated and used. This separation of man, environment and animal is reflected in the theology of monotheism where man is separated from God and simply exists in obedience and submission. The supposed “love” of the creator is conditional on fulfilling a contract of obedience and reinforced by fear of eternal torture.

Personal Ramifications of Monotheism

Polytheism in traditional societies is based on diversity, ethnic plurality and the aristos principle, the personal pursuit of excellence. If we consider Germanic and Greek traditions both place a strong emphasis on personal responsibility and the individual pursuit of excellence. The concept of sin is alien to the pagan worldview; self-discipline and self-control are seen as virtues but not in a self-effacing or self-destructive manner. For the Germanic peoples the Gods were seen as beings to emulate and to become like, not to worship on bended knee. The whole concept of blind submission was seen as degrading and against the ideal of honour. While there was a strong belief in the afterlife there are multiple afterlife possibilities depending on aptitude including reincarnation and becoming “as the gods”. There was no eternal torture, hell or divine retribution. Only later did such concepts entered into Greek and related traditions from monotheistic and dualist faiths such as Zoroastrianism and Judaism.

For the heathen the afterlife is seen as an extension of how we have acted in the present hence an emphasis is placed on personal ethics. Such concepts as honour, hospitality, truth, friendship, discipline, self-reliance and perseverance are of major importance. Of course errors are made and the heathen will endeavour

to right these wrongs and be accountable. But there is no guilt nor forgiveness of sins. The afterlife was seen as the outcome of “wyrd” which is the playing out of the past and our actions of the present. The past including our own lives and heritage and culture is of major significance since it forms the web in which the present unfolds and the potentials of the future become possible. There is no fate or predestination since we control our own destiny through our own actions.

Such a model is striking in contrast to Christianity. The past can be modified through the act of asking for forgiveness. A child killer and a surgeon or academic can become the same through the vicarious shedding of the blood of Christ. While moral laws of a strong fetishistic nature are emphasized, they are of little real value since once again forgiveness is just a prayer away. Such a way of life destroys any true sense of ethics since any violation can be instantly forgiven without responsibility and ethics are imposed from the outside (from the Church and God) rather from within the individual. The pursuit of excellence tends to be downplayed since all work should be undertaken for the glory of God. At the same time the value of life in the physical world, including nature and environmental concerns, is considered of minor significance since the prime focus is getting to Heaven with the Lord or at least hoping Jesus will return real soon.

Conclusion

Perennial Polytheism is central to our understanding of the transmission of the wisdom tradition throughout the ages. It operates on multiple levels from exoteric (outer) to esoteric (inner). On the outer level polytheism offers a stable form of religious belief which is culturally coherent and which respects the innate differences of nations, races and people. It is tolerant since there are many Gods and Goddesses and many ways to understand and approach them. On an esoteric level we are invited to emulate these intelligences and become Gods in our own right. The inner teaching of “Godmaking” has been central to heathen esotericism from the very beginning and together these two transmissions of wisdom offer us a true way for creating a way forward in this dark age.

Occult of Personality

Peering Behind the Veil

The Occult of Personality is a superb quality online site providing talks, lectures, interviews and more in an easy to download form. It includes a wide range of free downloads but also has a subscriptions service which is of exceptional value.

The Occult of Personality Membership Section has been designed to provide high-quality interviews, presentations, and guided meditations. This web site aims to take the journey of self-discovery to higher degrees. The diversity of content is what makes this service special. It offers such a wide coverage of modern magic, esotericism and spirituality that is a goldmine of content for the modern esotericist.

The site is run by Greg Kaminsky and has been going for five years so is well established and reliable. The content continues to grow each month and I am always surprised by what is on offer.

The subjects covered include, but aren't limited to, occultism, historical figures of the Western Esoteric Tradition, Qabalah, Hermetics, symbolism, Alchemy, meditation, Magick, Tarot, Astrology, Freemasonry, spirituality, mysticism, metaphysics, and consciousness.



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<http://www.occultofpersonality.net>



Fulltrui
Patrons in Asatru
Mist

Immanion Press

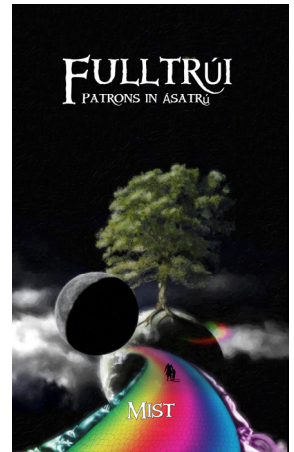
Web: <http://www.immanion-press.com>

A fulltrui is a god-friend, it is that special relation between you and your patron deity or deities. It is a state of complete trust and a path which is not as easy as it sounds. In ancient times it was quite normal for gods and goddesses to choose their followers it is only today that such intimate relations seem unusual. There have virtually no books on patron deities and this is surprising considering the importance of their role in the Old Ways. This work examines the role of the patron within Asatru but could be applied to any of the pagan traditions. This approach comes from a hard polytheistic approach and accepts that all of the lifeforms of Yggdrasil including the giants (Jutons or Etins) can communicate and work with us.

While some heathen authors have argued against patron deities suggesting a Wiccan, pagan or even Christian influence it does seem clear from the historical evidence that personal devotion to a deity was very much part of the northern tradition. However we interpret the sagas, they are filled with accounts of personal communication between humans and the gods



and with individuals devoted to a specific deity. Having a fulltrui does not preclude honouring all the gods, it just means you have one with which you work closely. At the same time Asatru does not mix pantheons from other traditions. The focus is on the Aesir, Vanir, Jotun and with over 100 deities in this spectrum it is certainly a polytheist tradition with lots of options.



Mist offers a succinct but comprehensive look at the basics of Asatru: the deities, the nine worlds of Yggdrasil as well as advice on traveling through the worlds, etiquette and unusual characteristics and zones of each of the worlds.

The next chapter looks in detail at the Aesir and Vanir as patrons. This is very different from traditional descriptions of the gods and goddesses as it focuses on the requirements to interact with them in a patron rather than ritual mode.

This is followed with a study of the Jotuns as patrons. So many Asatruar have issues with this especially followers of the Aesir but all the lifeforms of Yggdrasil offer something if we care to interact with them. Much of the prejudice against the Jotuns seems to come from inherited Christian dualism and Christian influences in the Eddas themselves, this especially applies to Loki who so often is depicted as the "Norse Satan". We must remember that the Eddas are not a bible but a historical expression of our tradition.

Mist discusses various types of patron relationships and the process of developing such a relationship, they are a bit like human ones; they take time and go through many stages. Adoption can be the final stage when you become a representative of your patron.

Any patron relationship should be taken very seriously and will probably come with very intimate and direct contact which can be exhilarating and confronting at the same time.

The practical section includes practical advice

on meditations, rites, pathworkings on Yggdrasil, making an altar, devotion and related practice, a selection of meditations are also offered on various gods and goddesses.

This book closes with a truly fascinating series of personal articles from Asatruar working with patrons followed by an examination of writing devotional poetry to your patron with some truly beautiful examples.

An excellent appendix outlining the majority of gods and goddesses with extensive references, associations and lore.

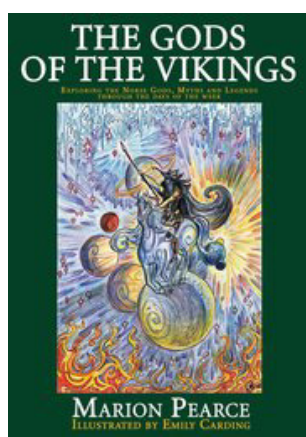
This is a highly significant book on an a little documented aspect of Asatru and will prove of great use to many practitioners who are finding themselves drawn to an intimate relationship with the Old Gods.

The printers Immanion Press use now have an Australian branch, which means that readers who order directly from the Immanion website get their books shipped from the factory in their own country and this means much cheaper shipping costs – so visit the website and have a good look at the great range of available titles !

The Gods of the Vikings **Marion Pearce** **Avalonia (2011)**

The Gods of the Vikings is a nicely illustrated guide to the traditions of our Viking ancestors. Pearce sets the context for this work through an exploration of the days of the week, cycles of day and night, time and seasons according to many diverse cultures including the Babylonian and Egyptian. This is followed by a look at how the names of the days of the week developed.

Part Two offers concise but insightful overviews of Anglo Saxon, Norse and Christian world views. The Anglos Saxon chapter offers lots of detail on Beowulf exploring its antecedents and motifs as found in Norse, Greek and other traditions, also examined are charms, spells and



Saxon law. Norse paganism and Christianity discusses how Norse pagans and Christians interacted as well as comprehensive coverage of early Norse religious practise, rites and temples. While in the beginnings many conversions seemed to be half hearted in the end, sadly, Christianity prevailed.

Part Three Beginnings and Endings looks at significant Viking myths.

The first is the Norse tale of creation which Pearce sees as resonating in the myths of classical Greece as well as to other mythologies and legends. Next Pearce considers the Nine worlds and the concept of the Norse end of time Ragnarok. At the same time Ragnarok cannot be seen as another mask of the Christian end times, though it shows some similarities, since it is about rebirth and a new cycle which begins from the old. In these chapters Pearce offers good coverage of the major Norse myths and legends.

Part Four explores the Norse gods and myths as expressed through the days of the week with lots of cross cultural references and mythological and historical studies with the appendix covering Norse festivals.

This is an informative work, easy to read, yet packed with fascinating detail. Pearce is able to offer a truly “cross cultural” examination of the Norse traditions with reference to classical Greek and other pagan sources and this makes the work an even richer mine to dig through.

**Seidr The gate is open
Working with Trance Prophecy
The High Seat and Norse Witchcraft
Katie Gerrard
Avalonia (2011)**

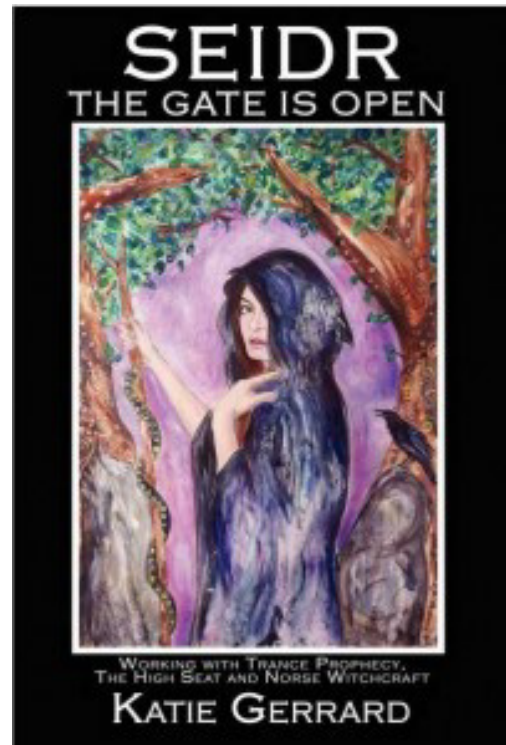
The seidr current is fresh and vibrant, with the strength and solidity of the Norse deities behind it.

Katie Gerrard

Seidr The Gate is Open is a practical work documenting one practitioner's experience of the path of Seidr and the rites she developed working with others over many years. At the same time there is lots of historical, esoteric and textual information so the reader can follow Gerrard's journey and undertake research of their own. The rites vary from individual to group, but most are focused of small groups. This is an exceptionally useful text with a good balance of practise and theory.

It opens with an extremely succinct but erudite summary of the debates on what Seidr actually is, the meaning of the word and as background includes saga references and some introductory practises. Gerrard discusses a wide range of techniques including prophecy, shape changing, astral travel, cursing and protective sorcery, indeed Seidr seems to cover the whole gambit of practise with an emphasis on the ecstatic.

At the same time it does seem to place a strong focus on shamanic practise and well as on trance. Gerrard offers some great practical advice on basic practices from protection to psy-



chic first aid, she reminds us that Seidr is high energy psychic work and not without risks.

The Volva as a practitioner of Norse sorcery whose work is focused on prophecy, journeying and inner practises, she could also charm with spells and make magic. In the Sagas the name Heid or the bright one seems to be the name of the role of the Volva as prophetess, while the myth of Gullveig becoming Heid seems to encode the initiatory process of becoming the Volva. As in many mythologies the key is transformation including powerful rites of transformation.

The seer prophesying for others using the Seidr method of the high seat is central to this form of sorcery, one of the most complete descriptions is of Thorbjorg in the Greenland saga . Spae is another name for prophecy and also found in Irish and Scottish pagan sources. While modern Seidr work tends to emphasize the high seat or prophesy, antiquity also emphasizes sorcery, witchcraft and psychological manipulation. Workings could vary from ecstatic invocation of energy to cursing and night mares.

A significant aspect of Seidr is shapeshifting, this is where a facet of the soul detaches from the body and operates in Midgard or other worlds in a different form. There also suggestions in the sagas that the of the Seidr worker

may even be able to manipulate even possess animals as well as forces of nature

The high seat or oracular Seidr has become a major practise within Seidr today. Since few accounts actually exist such as the Greenland saga most modern practitioners fill in the gaps with shamanism from related cultures. This is not as syncretic as it first seems since historically both Finnish and Sami traditions influenced Norse Seidr.

These practices are intricately connected with the dead and Gerrard offers a clear examination of the complex northern view of the dead, the fetch and the ancestors and how to communicate them. A practice linked to the dead was Utisetá which literally means sitting out often on a death mound; of course the dead certainly did not have the negative associations they have today until later Christian influence

The Norse concept of the other or spirits include the Disir who are female protective spirits which were attached to a family or less frequently a person, Gerrard again offers an excellent description with rites and practices. They are sometimes seen as linked to the Norns and to the ancestors. The chapter on the gods is unusual in that it focus on the gods from the perspective of Seidr and witchcraft including discussions of horsing or possession.

The chapter on Seidr in antiquity offers a solid historical overview as well as looking at the controversial concept of the Ergi and its many shades of meaning. There is also a fascinating look at Sami, Finnish and Siberian Norse interactions.

The final chapter brings together all we have learnt and studied in a consideration of contemporary Seidr including Jan fries work (Seidways) on the shaking trance.

This is an exceptional work on Seidr, offering a wealth of historical, practical and working knowledge. It is packed with advice, rites and techniques which are obviously the result of many years of practising this ancient tradition. There is an immense amount that can be learned from this volume for anyone interested in Seidr.

**The Trial of Loki
A Study of Northern
Heathen Morality**

Alan James

White Marsh Press

[http://](http://whitemarshtheod.org/publications.html)

[whitemarshtheod.org/
publications.html](http://whitemarshtheod.org/publications.html)

The Trial of Loki offers an excellent exposition and analysis of the Lokasenna, a pivotal text within the northern tradition. It opens with a succinct but comprehensive examination of the historical background and context of the text.

James then considers the problems of the text especially the issue of Christian influence. While Christian scribes were of value insomuch that they provided us with a record of this significant work they may also have influenced, edited and transformed aspects of the text.

There are many ways to look at the story of the Lokasenna, one of the better known commentators John McKinnell sees Loki as an accuser rightly exposing the gods hypocrisy. But of course other interpretations are possible.

While perhaps showing some Christian influence, the Lokasenna does seem genuine in its metre and form and James sets out to explain what it may have meant to tenth century heathens. James first considers whether we can accept Lokis characterization at face value. Is he simply an accuser? Are the gods as gullible as presented? Or is there a far more complex story in play? Is Loki a just accuser or a traitor and how does the Norse concept of fate play out as the background to the tale.

To appreciate the language of the Lokasenna we need to understand the use of the Nid or gross insult. These insults are considered grave attacks on personal honour and often demand physical retaliation to save face. James argues that rather than bring a tale of Loki rightfully accusing the gods it is actually the Gods who are in control. They have manoeuvred Loki into a situation where he proves his treason and hence can be put on trial. James see that such



an interpretation is backed by the opening of the tale which has a strong courtroom feel, hence setting the stage for a legal showdown. While Loki lets fly with all manner of insults, most sexual, probably fed by Dutch courage, on the end he simply tries the noose tighter around his neck until he is found guilty and judged appropriately.

James offers a solid analysis of the Lokaseena putting it in the heathen context of which it was written and bringing the tale alive in a way that modern heathens will find informative and entertaining.

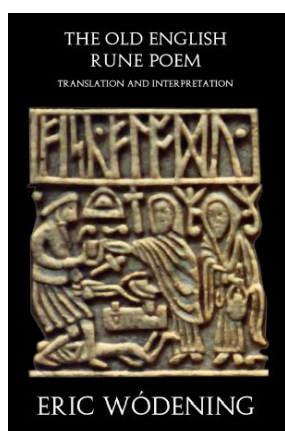
**The Old English Rune Poem
Translation and Interpretation
Eric Wodening
White Marsh Press
(2011)**

This is scholarly work combining the best knowledge we have of our heathen ancestors with academic research and resources from within Germanic sources. Wodening offers a good history of the runes and the rune poems, the oldest being the old English rune poem which covers all the twenty four runes of the elder Futhark. While it clearly shows Christian influence, its values are solidly Germanic.

Wodening offers his own translation of the poem with a revealing and insightful commentary on each rune. Wodening corrects many misunderstandings, for example, some commentators have suggested that Fehu refers to Jesus Christ while he argues the term used actually refers to Odin and that reference to judgement actually relates to wyrd.

He also includes commentaries on extra verses which cover additional staves.

After offering commentaries on the runes Wodening examines the evidence for rue magic in the original texts. He considers the Havamal, Poetic Edda and the Icelandic sagas. He takes what is in these texts and reconstructs how a rune magic rite would work, he ends considering divination with the runes.



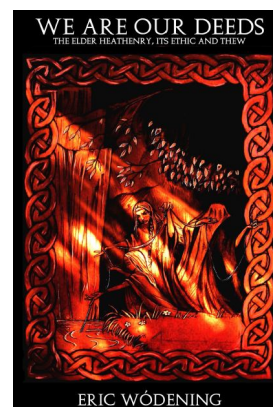
This is an impressive work offering an insightful exploration of the Old English Rune Poem with many interpretations which will further the development of our understanding of the nature of the runes.

**We are our Deeds
The Elder heathenry,
its Ethic and Thew
Eric Wodening
White Marsh Press**

We are our Deeds is an exhaustive study of the Germanic values of community, ethics and spirituality. It is academically credible while being eminently readable. So many works of Germanic spirituality only offer a superficial coverage of our ancestors understanding of community and ethics and this work remedies this omission.

As Wodening discusses in the introduction our ancestors while valuing self-reliance placed a strong emphasis on community. The images of the isolated rugged individualist are more from 19th century romanticism when scholarship in this field was in its infancy than from historical fact. *Beyond Good and Evil: Wyrd and Germanic heathen ethics* by Swain Wodening (1994) was one, if not the earliest, books to explore honor and Germanic ethics in terms of community. *We are our Deeds* takes the subject further and is of exceptional value for those wishing to go beyond the image of maundering Vikings and the uncontrolled individualism of the Norse as depicted by Hollywood and 19th century romanticism.

The Germanic concept of ethics cannot be understood in isolation, it is intricately related to the concept of Wyrd and the nine worlds of Yggdrasil. Good and evil in the Germanic worldview was closely linked to what is good for the community and what exists outside. This originated in the world of the farmstead where beyond its borders were trolls and giants. Law and society were seen as equivalent hence the use of outlawing as a punishment. Since any small community relied on the cooperation of its members, all individuals must work together for its success hence the significance of social





Recreation of 11th century Norse Village

good. At the same time models of good and evil were in flux depending on circumstances and individual freedom was balanced with the collective good.

The Innangard was considered sacred in the sense that it was set apart from the wilds. Since Woden was considered the father of the ancestors, he brought the role of sacral kingship to man and formed the divisions of Thralls, Carls and Earls. At the same time it would be too easy to see the Germanic peoples as xenophobic. It is quite clear they understood that other peoples had their own Innangards though their ways and traditions appeared different.

Connected to the nature on Innangard is Frith or sanctuary; feeling safe and secure among one's own folk. Wodening explores a range of concepts relating to Frith which deepen our understanding of the Germanic view of the world and they interacted with it. Related to concepts of the good was the concept of holy. The holy had multiple applications in the Germanic worldview such as whole, wellbeing and health.

It was related to healing and a sense of luck and prosperity. Underlying this concept is luck or Maegan which is similar to the idea of Mana and represents the numinous as it flows through the physical and metaphysical worlds. Luck could be passed from one to another, accumulated, used, invoked and lost.

Wodening builds concept on concept and discusses the concept of right and the straightway as well as law as related to community. Oft con-

nected to rightness was moderation and evenness, a state of diligence, self-restraint and honor. These Wodening relates to the traditional model of law where custom, community, religion, and the Innangard are interchangeable.

To fully understand these interrelations we have to consider the nature of Wyrð. The Well of Wyrð fed Yggdrasil and dew from the worlds dripped back into it. The layers of the past constantly influence the present and for the Germanic people the concept of these layers represent the deeds of the people. Personal Layers are to be aligned with community layers to assure the luck or prosperity of the community.

While there is no concept of Christian sin nor obsessions with minor infractions, the Germanic people certainly had a concept of sin related to that which was against the community. A lack of action could also be seen as a sin as opposed to the limited dictates or laws of the monotheistic faiths. Wrong action and lack of action incur a debt against the wronged individual as well as society.

Wodening then examines customs, laws and values which have proven conducive to the holiness of the Innangard such as courage, industriousness, evenness etc. An important balance to the community is Selfdom or individuality which within certain parameters of the community acknowledges the freedom of the individual. One of the most significant aspects of the Germanic ethical system was the relationship of honor to an individual's worth.

This is a truly informative work, packed with thought provoking concepts and well documented research into our ancestor concepts of ethics and community. Too often modern heathens have a "airy" concept of what ethics are and this work helps ground the tradition in solid scholarship.

White Marsh Press

A good selection of titles are available which are informative as well as significant.



<http://whitemarshtheod.org/publications.html>

Somerset Faeries and Pixies
Exploring their Hidden World
Jan Dathen
Capall Bann (2010)

Somerset Faeries and Pixies is a nicely illustrated work exploring the world of the little folk, Faeries and Pixies through the stories of people in and around Somerset. Faery lore has not gone, crushed by modern development and industry, indeed it seems the more we lose contact with the environment the more the old ways become significant to those of us seeking to reconnect to the land and ourselves. Our relationship with the land and the beings that inhabit it go way back to prehistoric times and Somerset has a rich set of traditions and tales about them. These are not the visions of Theosophists with faeries in Victorian smocks but real elder folk who were once respected by our ancestors and sometimes forgotten are at last being remembered by many.

The faeries are shape-shifters, have their own ways and sometimes interact with humans, sometimes not. There are many different classes and types, the pixies being the best known.

This is a fascinating anthology of genuine folktales collected from people in Somerset who have memories of the spirits of the land and are eager to share them for prosperity.

Hannah discusses how the pixies could be difficult so it is best not to speak ill of them. She was brought up in a time when most people believed in the faery folk and children were told not to hurt animals or the pixies would deal with them. Faeries were shape changers but their forms seemed to reflect our projections onto them from little creatures to gnomes even giants.

For Nathaniel, the journalist, pixies are not spirits of trees such as apple or oak per se but sometimes choose to work with these life processes as part of the environment. There is a consistent theme that faery folk live between the worlds, are both physical and ethereal and change form in various situations ranging from the perception of the watcher, the environment and their own fancy.

Reg is an old Somerset Gardner and for that

reason is especially interested in how faeries interact with gardens. He finds some gardens filled with life force and faeries love them but others while outwardly alive are actually dead. He discusses the old language and old ways of Somerset and the old gods

of the faeries who were once honoured. Jenny a friend of Reg continues the tales of faeries and pixies. They are powerful memories and it reminds us how in the past when the old ways were respected the faeries and other nature folk were part of our everyday experience.

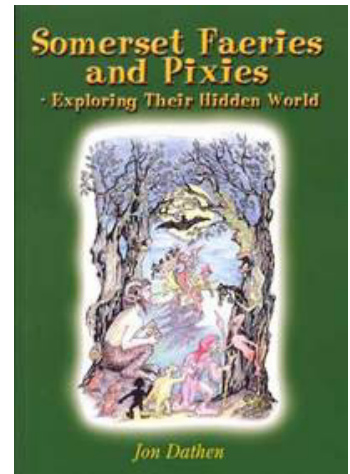
Old Sam shares his memories of Morgan's or sea pixies, these mermaids are both physical and ethereal with the female being the most attractive. If they are somehow caught in nets you will experience terribly bad luck, he even discusses cases of human mermaid marriage and the suffering it can bring.

An interesting observation made by both Frank the farmer and Jenny is that faery folk dislike slovenly farm work and can pull hair, pinch and smack those who don't do a good job. Yet Frank also notes the faeries will help on occasion if a job needs to be completed and a hand is needed.

Jean the wise woman discusses pixies, faery tracks and the old ways which were overlaid with Christian tales as well as offering a fascinating changeling story.

This is a superb selection of tales with a strong presence and sense of authenticity. This is living folklore which is direct, at times moving and always interesting.

Each of the stories are a poignant memory of the quickly vanishing traditions of a time when faery lore was widespread, hopefully through books such as this the world of this folk will be rediscovered and treasured.



Voices of Gnosticism
Miguel Connor (Interviewer)
Bardic Press (2011)

"You are holding in your hands a Gnostic gem, a book that contains the rich wisdom of thirteen world-renowned scholars who study Gnosticism and the classical world."

April D. DeConick,
The Thirteenth Apostle

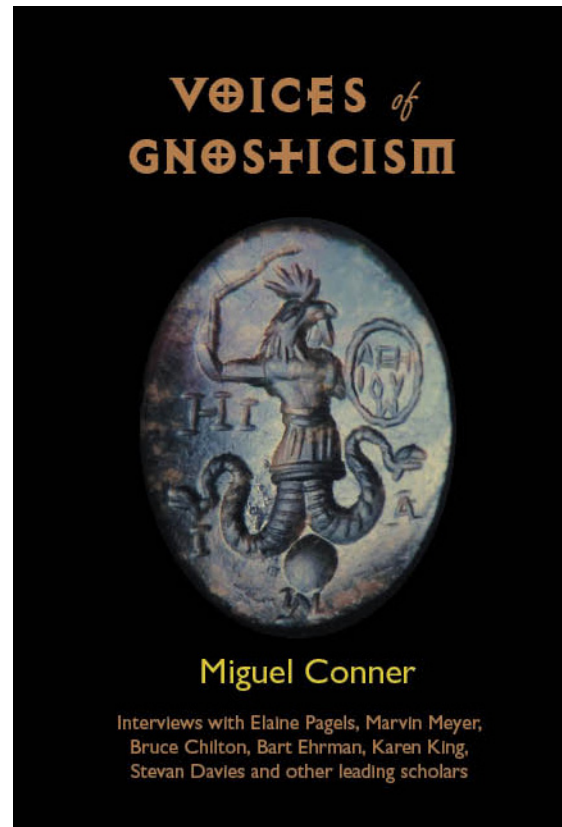
Voices of Gnosticism offers an insightful selection of interviews with a diverse range of academics, scholars and researchers into Gnosticism by Miguel Connor, host of Coffee, Cigarettes and Gnosis, a well-respected gnostic program. It features some of the very best scholars in the field discussing their work and the understanding they have gained from that many faceted field: Gnosticism. The book is divided into Origins of Gnosticism and Early Christianity, The rise and fall of the Gnostics, Mary Magdalene: The woman who knew the All and The gospel of Judas.

Origins of Gnosticism and Early Christianity opens with Stevan Davies of Misericordia College, Pennsylvania exploring the gospels of Thomas and John. He discusses how the Secret Gospel of John uses genesis as a cipher to explain how spirit became matter and the path we must take to return to spirit.

While the Gospel of Thomas has gnostic tendencies, it is not as dualistic or world denying as other texts and hence needs to be seen in a slightly different way. Davies also discusses Hindu and Buddhist schools and how they were influenced by the Gnostics, this being an especially interesting section of the interview.

Bruce Chilton Professor at Bard College, New York explores an open mystical approach to living the way of Jesus today. His interview edges into what could be defined as esotericism. His controversial thesis that we must feed our spirit and can lose it through misuse is challenging but encourages us to live the life not just read about. His message is that we must work to gain immortality it is not just handed to us on a plate.

David Fideler is an author I have always admired; his work *Jesus Christ Son of God* is an amazing exploration of the Hellenistic facets of



the mysteries as found within the Gospel of John. His knowledge of gematria and codes is superb and his knowledge of esotericism and Gnosticism encyclopaedic. The significance of Jesus as 888 is meaningful as are many other codes he has uncovered such as the 153 fish in the gospel of John which can also be found in Pythagoras.

Bart Ehrman is Professor at the University of North Carolina, Chapel Hill. Ehrman focuses on the contradictions and inaccuracies of the gospels and explores the manufacturing of orthodox Christianity. His work *Misquoting Scripture* is a controversial yet significant analysis of Christianity which is a product of his journey from being a fundamentalist to a sceptic. His explorations of Christian origins are enlightening and informative.

The Rise and Fall of the Gnostics

Birger Pearson is Professor Emeritus of Religious Studies, University of California. He was one of the original translators of the Nag Hammadi library and has a wealth of knowledge on the many forms of Gnosticism. Pearson sees the original of Gnosticism in Jewish heretical movements which were imbued with platonic

thought especially dualism.

John Turner, Professor of Classics and History at University of Nebraska specializes in the fascinating work of Sethian Gnosticism. Turner believes the Sethians were a pre Christian Jewish sect influenced by platonic and Greek thought. While some members of the sect later adopted Jesus as an avatar of Seth, other did not. Of all the gnostic traditions the Sethians had the most complex mythological system. It also seems the Valentinians took elements of the Sethian theology and integrated it into their cosmological system. Indeed it may be seen that the Sethians were forerunners of the Valentinians. Turner offers a very impressive overview not just of the Sethians but of the gnostic world in general, this is an especially revealing interview worth reading a number of times to pick up all the details.

Einar Thomassen, Professor at the University of Bergen, Norway is considered a world expert on the Valentinians. Thomassen sees the Valentinians as middle way between the Gnostics and the developing orthodox form of Christianity. While they accepted the existence of the demiurge they did not see him as an evil and malefic figure as in other gnostic sects.

While more dualistic sects saw creation as an error, the Valentinians saw it all taking place due to the will of the father and this set them apart from more "hardline gnosticism".

Jason Debuhn, Professor of Religious Studies at Northern Arizona University offers a fascinating look at the world of Manichaeism. He offers a nuanced view of the teachings of Mani which goes far beyond the simplistic idea that it was all simply a modified form of Zoroasterianism. Mani had many visionary experiences and he founded a new faith which combined elements of Zoroasterianism, Buddhism, Judaism and his own mystic vision. In juxtaposition to most gnostic sects Mani believed mankind was created by the archons as a means to entrap the divine light.

The influence on Christian theology especially in terms of Augustine and Ambrose is intriguing. This is a very impressive interview as often Manichaeism is not covered in discussions of Gnosticism yet it is such a fascinating spiritual tradition to explore.

Elaine Pagels, Professor of Religion at Princeton, New Jersey is one of the best known authors on the Gnostics. Her work *The Gnostic Gospels* introduced millions to Gnosticism in an easy to read yet informed manner. Pagels is critical of the use of labels in the study of Gnosticism, including that of gnosticism itself ! The problem with the term gnostic is that even within the Nag Hammadi library you have texts which are Hermetic and the gospel of Thomas certainly is very different from most dualistic gnostic texts and holds a view that is in many ways opposed to the dualism of many gnostic sects. Pagels is always thought provoking and she challenges to the reader to think about the boundaries of Gnostic thought.

Mary Magdalene: The Woman who knew the All

Karen King, Professor at Harvard University sees the lines between what others define as Gnosticism and Christianity as much more fluid and argues for a Christianity of many forms. While accepting that some sects were sex negative, so to speak and dualistic, she also argues there were a wider range of interpretations that many presently suppose and we cannot reduce Gnosticism simply to a dualism form.

Jane Schaberg, Professor at University of Detroit Mercy is a feminist scholar and offers a comprehensive look at the significance of the cult of Mary Magdalene.

The volume ends with a look at the controversial Gospel of Judas by Marvin Meyer and April Deconick.

This is an exceptional range of interviews covering a diverse range of scholarship on Gnosticism and early Christianity. Each of the scholar interviews are highly respected in their fields and it is a real joy to "hear" them speak with such enthusiasm of their own work. The interviews are exceptionally well conducted and it is clear Miguel Connor knows his subject well and is able to ask the right questions to create truly informative interviews. You could easily read this volume many times and still learn more since it includes so much background on the myriad forms of Gnosticism.

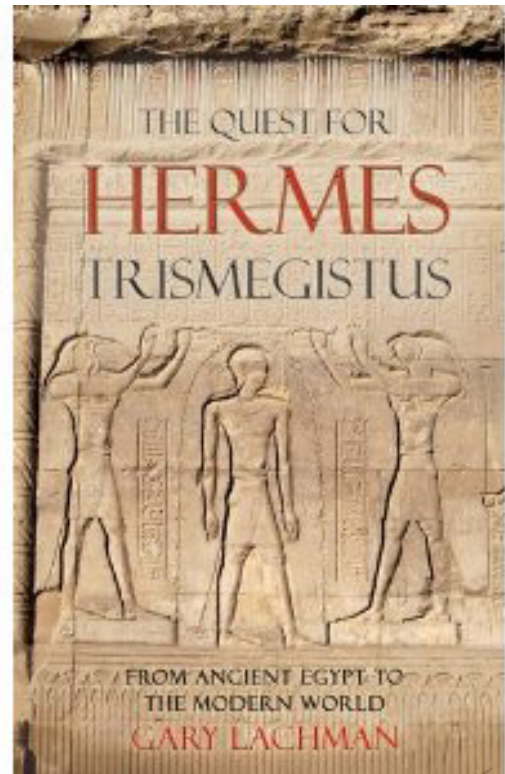
The Quest for Hermes Trismegistus
From the Ancient Egypt to the Modern World
Gary Lachman
Floris Books (2011)

Gary Lachman offers us a fascinating history of the myth of Hermes Trismegistus and the translation of the Corpus Hermeticum. While today Hermes Trismegistus is little known except in esoteric circles, in the Middle Ages he was believed to be the very fount from which the teachings of the ages flowed.

Lachman gives us bird's eye view of the contents of the corpus, its development and its mysterious author. The reality is stranger than fiction and while it seems patently unlikely that Trismegistus ever existed and that his works were compiled from many sources nevertheless his name is still one to conjure with.

The teachings of the Corpus illustrate the interactions between Egyptian and Greek esoteric traditions as found within Alexandria. It is a fascinating exploration not only through the journey that the Corpus Hermeticum made to reach us but through its ideas and themes as well as the different things it meant to different peoples during different periods.

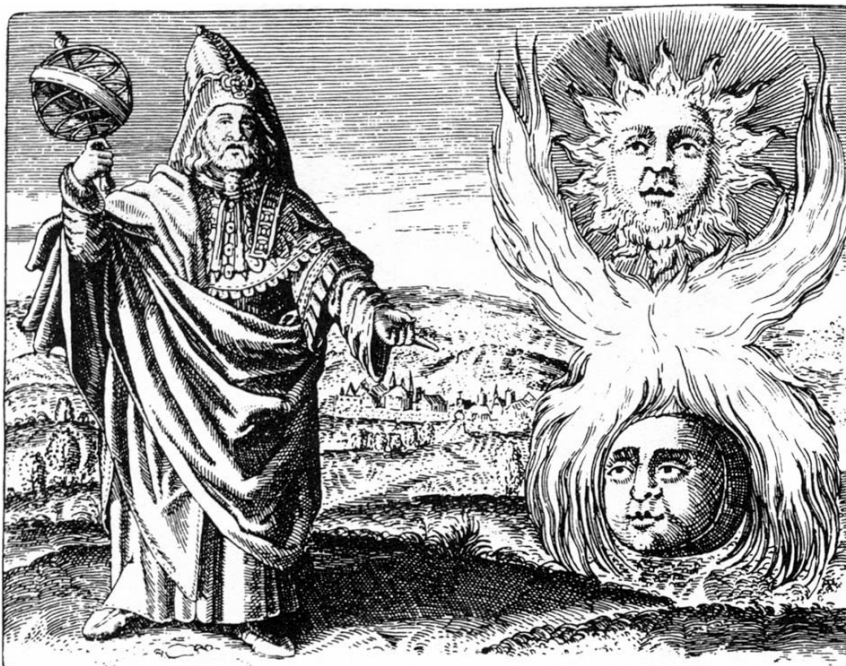
The central concept of Hermeticism is Gnosis, this is neither faith nor knowledge but a direct perception of truth. It took Plato's concept of using reason to understand ideals or universals to a new level through the concept of direct per-



ception via gnosis. The teaching of the Corpus are in the form of a dialog between either Hermes and Nous or divine mind or Hermes and a student. They are seemingly modelled on the Platonic dialectics or dialogues. Lachman does a great job putting the work in the context of other trends in spiritual and esoteric philosophy.

Lachman offers an extensive outline of the teachings found within the Corpus with obvious erudition. The central theme is as "above, so below" and the unity of all things is outlined through a range of different descriptions. At the same time the Corpus does not just focus on a philosophic vision but the process of achieving it. Lachman compares this vision with Edmund Burke's classic descriptions of Cosmic Consciousness.

Many including Plato believed Egypt to be the source of the wisdom traditions Jeremy Nadyler argues in *Plato, Shamanism and Egypt* that there was a unique Egyptian visionary practise which was passed into Greek philosophy. There is certainly a clear suggestion that the corpus and Plato's Philosophy comes from the same source. Lachman





also notes the similarities between the Egyptian and Homeric account of the soul complex. Further the Egyptian Duat is identified by both Nadyler and Lachman as Plato's world of Forms and by default the Neters with Platonic Forms.

Chapter 3 offers an excellent evocation of what Alexandria would have been like during the time of the writing of the Corpus. It was an open society of great intellectual vigour both under the Greeks and the Roman, it was the Christians who destroyed this freedom as well as its legendary library. It is in Alexandria that the equivalence of Thoth and Hermes was made and new forms of the Mysteries arose. It is from the union of Hermes and Thoth that Hermes Trismegistus arose and the scattered works that were brought together to become the Corpus Hermeticum.

One of the later adaptations of Hermeticism was alchemy and the Emerald Tablet, which while celebrated as a Hermetic work cannot be traced back to a Greek original. At the same time it was Zosimos of Panopolis who first documented alchemy as an internal science of transformation. Surprisingly so much of what survives came via the Arab conquerors and their love of learning. Sadly over time a growing Muslim orthodox began to persecute those who followed

the Hermetic tradition including the Sabians and Sufi mystics such as Suhrawardi who combined Hermeticism with Islam. Suhrawardi outlined an Imaginal world known as the Hurqalya which is essentially the same as the duet or Plato's world of Forms.

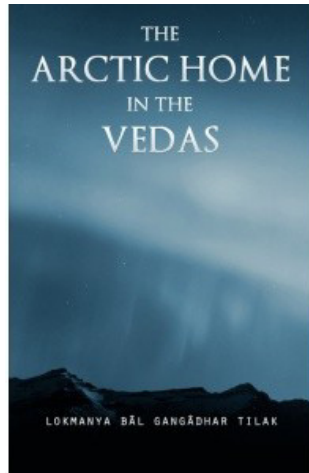
The tradition continued with Narsilo Ficino, Giordano Bruno and the Renaissance revival of Hermeticism, esotericism and Plato. Later Hermeticism went underground and became mixed with magic in the work of such figures as John Dee and movements such as the followers of the Rosy Cross. It is really with the Rosicrucians that the modern hermetic tradition begins and moves into ceremonial magical movement such as the Golden Dawn. At the same time Manly Palmer hall sees a reflection in the Masonic trials and the Egyptian book of the dead and hence decodes Hermeticism as being embodied in Freemasonry.

This is a comprehensive book covering all aspects of the tradition of Hermes, from the early periods through to modern explorations of Hermetic science as it resonates with altered states of consciousness. Lachman is an easy to read author yet has a near encyclopaedic knowledge of esotericism and is hence able to offer many different perspectives on the subject at hand. From the Egyptian influence on Greek philosophy to Islam and the Renaissance, Freemasons and the Rosicrucians this is a truly informative journey through all aspects of Hermes Trismegistus.



The Arctic Home in the Vedas
Lokmanya Bal Gangadhar Tilak
Arktos (2011)

The Arctic home in the Vedas is a hard to find classic text on the earliest origins of Aryan or Indo European culture. I remember trying to find a copy via second hand sources and having to do with an aging copy with crumbling pages. I was pleased nevertheless to have found this gem.

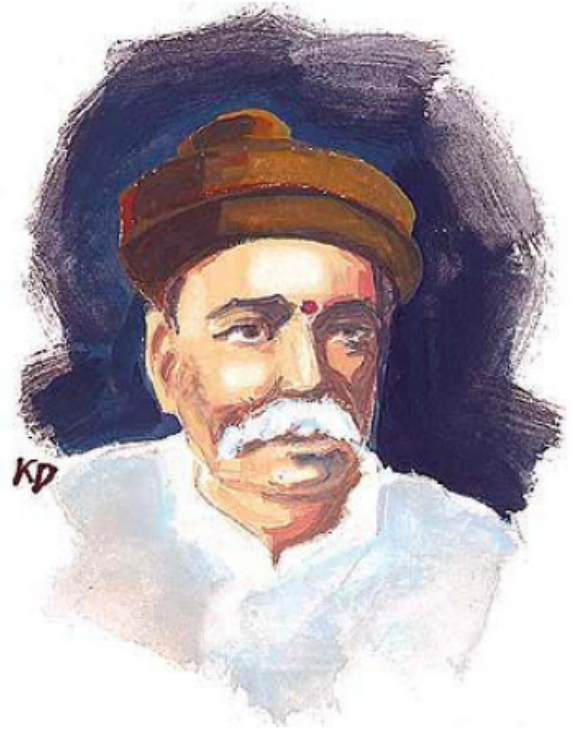


The new edition is nicely typeset, easy on the eye and great to possess. It is just another example of Arktos being at the forefront of making available rare and significant books for the discerning reader.

Tilak offers exhaustive evidence from Vedic, Zoroastrian and related sources to prove the existence of a lost ancient civilization which was located at the North Pole when the weather was more conducive to habitation. While this concept had floated around esoteric circles for a long time Tilak mines the Vedas and other texts and provides what, to my kind, is close to an ironclad case. Sadly political forces caused havoc with this approach both due to the unpopularity of the Aryan invasion theory and its delegation to being the ideology of colonization. At the same time many modern theorists have explored variations of the theory, some such as Rand and Rose Flem-Ath in *When the Sky Fell*. However they postulated an Antarctic solution! This was later followed by similar works by Colin Wilson and various others.

The Arctic Home in the Vedas followed Tilak's first volume *Orion* which meticulously examined the astronomical evidence found in the Vedas and came to a much earlier date for the early strata of Vedic society. As the date for earlier Vedic society pushed back through time it became clear that the early Vedic rishis lived during the interglacial period in the Arctic.

While this book was written at an early period Tilak's grasp of Indo European traditions, comparative mythology, astronomy and Vedic and

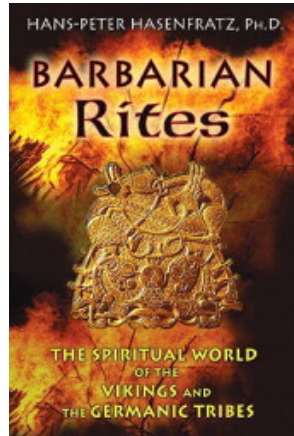


related sources is exemplary. Just because a work is older doesn't mean it should be rejected out of hand. The way in which he decodes previously unintelligible sections of the Vedas in light of scientific evidence is ingenious and proves thought provoking. It is certainly interesting that many of these early scientific ideas about the interglacial period are now accepted by modern science even though Tilak may take them a step further. While some have and do argue for a Central Asian home for the Aryans, this work suggests we need to look much further into the past to locate the primeval home of the Aryans and this is found in the Arctic.

This work offers detailed scientific studies of various aspects of the glacial and interglacial period matched by meticulous decodings of the Vedas as well as Greek and Norse traditions. Tilak ends his work considering the ramifications of the Arctic home model on the study of Aryan religion, culture and tradition.

This is an extremely complex work matching science with astronomer, calendric studies as well as Vedic and mythic sources. The author is erudite and persuasive and this work will challenge and astound.

**Barbarian Rites: The
Spiritual World of the
Vikings and the
Germanic Tribes**
Hans-Peter Hasenfratz,
Ph.D
Inner Traditions (2011)



Originally published in German in 1992 this has become a standard text for those interested in the Germanic tradition. Academically credible, conservative and avoiding undue speculation it nevertheless offers a highly readable introduction to the world of our heathen ancestors. Hasenfratz as a historian of religion takes a multidisciplinary approach and rather than just focusing on Viking Scandinavia also considers continental Europe and the Anglo Saxons as well. Michael Moynihan not only provides an excellent translation but abundant references and notes as well as a solid translators foreword.

Hasenfratz begins with considering the most basic questions: Who were the Germanic peoples? What were their religious beliefs and how were these beliefs perceived by others? He then offers a guide to available sources and the difficulties of dealing with them. He takes a special interest in the account of Ibn Fadlan and what it reveals about the Germanic peoples including their concepts of health and burial customs.

Hasenfratz offers a succinct but extensive examination of the history, migrations and languages of the Germanic tribes. He also considers various cultural changes including Christianisation.

His exploration of the tripartite structure of society and the way in which the Germanic society was structured is especially revealing giving due consideration to the various social classes and stages of life and rites and initiations. Hasenfratz also offers a solid discussion of the significant but little discussed war band known as the Mannerbund.

A very comprehensive examination is offered of the various form of magic including incantatory, rune, death, divinatory, cursing and destructive.



An interesting section is on the Burchards Corrector which dates from around 900 -1000 and outlines the various magical practices banned by the church.

Hasenfratz's He offers an impressive and insightful look at the "powers" from lower levels supernatural beings to the various gods and goddesses as well as fate or Wyrð. The various models of the cosmology of the worlds of Yggdrasil are also explored as well as the myths of creation and Ragnarok.

This is an exceptional volume, packed with information and obviously the result of years of study and reflection. Every page had some new and interesting to tell us and it stands "head and shoulders" above many other titles on this subject on the market. Hasenfratz writes in a clear, easy to read style but at the same time does not "pack" his work, he is concise and clear and includes a wealth of information in every considered sentence.

Based on solid research with excellent references it is a must have volume for anyone interested in Germanic spirituality.

The Black Pope
The Authentic Biography of Anton Szandor LaVey
Burton H. Wolfe
Web: <http://mindopeningbooks.com>

The Black Pope is a perceptive analysis of the life and philosophy of Anton LaVey and the organization he founded; the Church of Satan.

Wolfe's insight is clear from the first page where he explains that LaVey had a materialistic approach based essentially on "Might is Right" and carnality, not on some form of theistic or religious devil worship. Wolfe not only had access to LaVey's library but also attended his lectures and rites and became his friend. This volume is hence the very best biography currently on the market since Wolfe was both a professional journalist of some reputation and a confidante of LaVey.

Wolfe's first biography of LaVey was *The Devil's Avenger* published in 1974. While well revered by Satanists, the publisher was harassed by Christians and it has become a rare volume. At the same time, being so close to LaVey meant many errors crept into the text and the current volume is far more accurate, written with the wisdom of retrospection.

The book opens with a superb description of a rite in the black house and a brief introduction to LaVey's form of Satanism. This is followed by a biography of his early life. Wolfe works as hard as possible to separate the truth from the myths, many spun by LaVey himself, but that is clearly not an easy task. It becomes clear LaVey was an outsider from his earliest schooldays with a strong misanthropic streak. He despised the

stupidity of those around him and the society of conformity that produced them. His time working at a circus encouraged his experience as an outsider. LaVey especially enjoyed working with the large cats and later had a number as pets of his own in The Black House. Of course he also learned the tricks of the trade and revelled in the gullibility of the average punter, who is fooled by a scam and lays down money for a chance on it.

Wolfe does some excellent research on the Marilyn Monroe - LaVey connection, discussing the burlesque show at the Mayan Theater. While many have denied LaVey knew Marilyn since her time at the burlesque when she was Norma Jeane and relatively unknown, the story LaVey offers has a ring of truth to it, while it cannot be proved or disproved. It is sometimes difficult to document the history of the Church of Satan and LaVey's life since many early members became conservative later in life and, with the new upsurge in the Christian right in the U.S found it better to forget past associations.

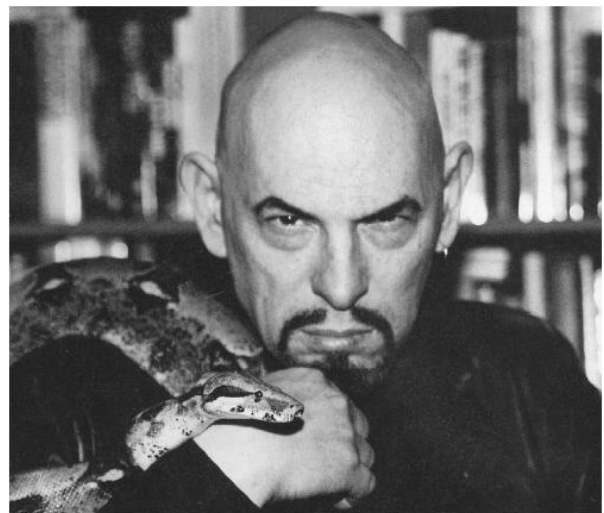
LaVey worked in his early life selling photographs of crime scenes to various agencies, hence increasing his cynical view of life and aggressive atheism. He worked with the San Francisco police investigating strange reports

The Black Pope

by Burton H. Wolfe



**The Authentic Biography of
Anton Szandor LaVey**





and ghost tales and slowly built a reputation which led to the formation of the Magic Circle. The Circle began as a series of weekly lectures on occult subjects called Magic Seminars and these covered everything from cannibalism to vampires and werewolves.

On Walpurgis night 1966 the Magic Circle formally became the Church of Satan as LaVey shaved his head and announced the first year of Satan. Publicity abounded especially with a satanic baptism (of his daughter Zeena), a funeral and a wedding. The media lapped it up; the moralists and wowsers were predictably horrified. Of course the carefully decorated decor of the Black House helped create the mood LaVey hoped to market and he soon was receiving more media attention than he could manage. The fact that LaVey celebrated the cardinal sins and encouraged an open view to sex, with many rites openly exploring the variations of sexuality brought in even more members.

Wolfe offers a fascinating journey onto the lives and thoughts of the first Warlocks and Witches of the Church of Satan, also discussing the freedom Satanism offered to sexual minorities such as homosexuals.

LaVey's ritual magic, while in many cases more like a psychodrama, presents an interesting top-



ic for discussion at the same time that it offers what seems to be a social Darwinist and atheistic view of Satan which postulates that the will can somehow influence and even manipulate events in the physical world. One of the more well known cases of cursing purportedly resulted in the death of actress Jayne Mansfield.

LaVey was far more than the image he presented to the public; he was a social critic, talented musician and avid collector of the macabre and strange. As the Nineteen Seventies progressed LaVey became more and more cynical in regards to humanity, and many of his views moved into misanthropy. Wolfe discusses the breakdown of his relationships, legal battles and his withdrawal from public life and finally his death. While a valiant attempt was made to salvage the Black House, it wound up being replaced with a sterile condominium.

Wolfe then examines developments since LaVey's death in interviews with interesting Church of Satan members such as LaVey's mistress and amanuensis Blanche Barton and Priest Stephen Johnson Lebya, and in an account of the tirades against her father spread over the internet by LaVey's daughter Zeena. The book ends on a great note, exploring LaVey's interest in creating humanoids not only to curb overpopulation, but also to open sexual expression for the neurotic and unsatisfied.

This is a superb biography of Anton LaVey. It is the only one on the market which is not some sort of hagiography or written to back a certain agenda. It is sympathetic, yet critical; it is well researched; and it includes details not found in any other book. At the same time Wolfe has a great turn of phrase and it is an enjoyable as well as informative read.

Red Shambhala
Magic, Prophecy and Geopolitics in the
Heart of Asia
Andrei Znamenski
Quest Books (2011)

Red Shambhala is truly riveting study of the underbelly of occultism and politics with a focus on Bolshevik interest in esotericism and especially Tibet. The legend of Shambhala went through many stages from a Buddhist crusader myth about a coming leader who would crush the unenlightened to the Great White Brotherhood of Theosophy. Znamenski discusses how the myth of Shambhala is closely linked to the Mongol shamanic traditions and developed as an idealization of the Tibetan Mongol culture. He also considers these myths in terms of how they were used within varying spiritual systems and manipulated by political regimes from the left to the right. His research is highly original and I have seen little considering such a subject in English. While there are many volumes on the right wing use of occultism, it is not often discussed how the left distorted with Tibetan Buddhism to achieve its goals.

The book opens with a biography of the major characters which are some of the most eccentric visionaries you will ever read of ! This is followed by a history of the myth of Shambhala from a utopian world approached through simple faith to the legend of Rudra Chakrin who will appear at the end of the age to vanquish the unfaithful and bring about a global age of Buddhism ! The vision of a dark age or Kali Yuga with corruption spreading from the West has much in common with Hindu, Manichean and Islamic traditions. While modern Tibetan Bud-

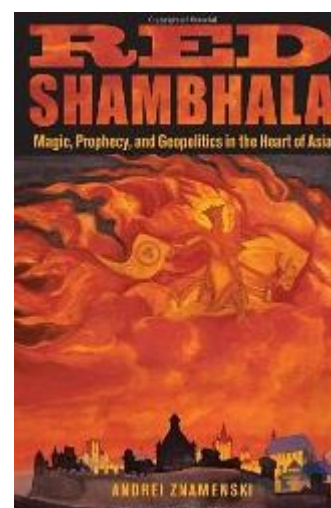


dhists spiritualize the Shambhala prophecies in its original form it clearly had a strong militaristic focus and was just as much influenced by the Buddhist clashes with Islam of the period as any future prophecy.

Intricately connected to the Shambhala tradition is the Kalachakra, a series of tantric methods which includes various levels of teachings. The outer is a military war against outsiders while the inner competes with Hindu Tantra using sex mysticism and advanced esoteric techniques. Many of the techniques resonate with Left Hand Path Hinduism and the teachings of the Aghori and include all manner of forbidden practices, these practises have been totally rewritten and watered down by modern Buddhism. Of course the wrathful deities connected to such practices are not the new age repackaged forms of modern Tibetan Buddhism but truly fierce and terrifying deities.

The Shambhala prophecies were remarkably flexible and as circumstances changed the focus could move from Moslems to unbelievers and the Chinese. Later they would be rationalized as symbolic psychospiritual processes. In the 1900s as the Chinese attacked the intensity of the prophecy increased. This also resonated with the Oirat prophecies which were used to stir resistance in western Mongolia as a form of revolution against the Russians and Chinese. A unique form of Buddhism developed among the Oirat people called Ak-Jang or pure Buddhism based on similar prophecies. As radical change hit China and Russia a wild group of visionaries, nationalists and dreamers used the prophecies to further their own idealistic ends, most with truly disastrous results.

This is only the beginning of the tale; one of the strangest alliances is between aspects of communism and Tibetan Buddhism. Gleb Bokii of the Soviet secret police was horrified by the constant flow of bloodshed the revolution was causing and contemplated how both scientific



materialism and the Buddhist vision of Shambhala could be used to create a new form of Marxism. Occultism was popular in Russia especially during the silver age of the 1880s-1918 when positivist occultism, a vision of occultism and spirituality which was given a scientific explanation, came into vogue. A strange amalgam of ideas began to develop uniting traditionalism, occultism and the communist utopian vision. One of the major areas for this was in the field of parapsychology coordinated by the Institute for the Brain and Psychic activities. There were also communist esoteric communes which combined spirituality with the new Marxist worldview, one being the United Labor brotherhood. These organizations as well as individuals offering a communist Buddhist wisdom proved a heady mix for the new state.

Gleb Bokii was a strange mixture of agent of Red Terror, occultist and utopian visionary Znamenski explores his life in detail as it mirrors the unique conditions of the time. His unit explored everything from breaking codes to telepathy and the Kalachakra all from the perspective of an expanded view of scientific materialism. The religious and utopian vision of Marxism was well suited to the process of adapting the Shambhala prophecy to Bolshevik political ends including the red conversion of Mongolia, creating a sort of communist Buddhist liberation theology.

It was, however not all to the left, Baron Von Ungern-Sternberg was a right ring leader in



Mongolia during 1920-21 with an occult vision and a reactionary zeal, he was a thorn in the side of the communists and only his excessive violence brought his reign to an end.

Znameski explores the life of Nicholas and Helena Roerich who were not only involved in all manner of political intrigue but developed their own spiritual system known as Agni yoga. Adapting theosophy, Tibetan Buddhism and a political vision focused on Shambhala they hoped to create a new Tibetan empire under the exiled Panchen Lama and themselves. The masters of the Great White Brotherhood seemed to change their minds regularly in tune with the Roerich's untrammelled political ambitions and in the end they aligned themselves with the new Bolshevik regime and attempted, unsuccessfully, to bring Tibet into their vision.

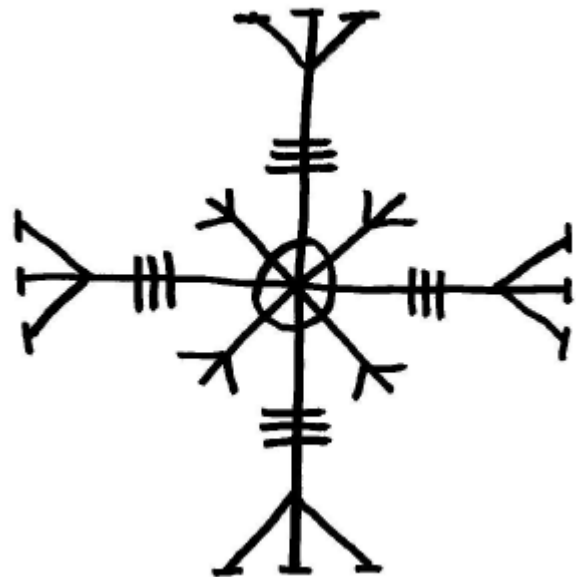
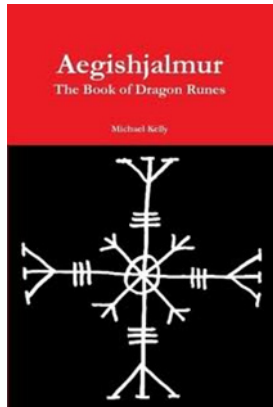
This is a fascinating volume documenting unknown byways through which occultism, esotericism and Marxism somehow ended up combined in a utopian belief system which was certainly not Buddhist but hardly Marxist either ! Most of the players within the Soviet system ended up losing their lives while all seem to have lost their integrity as egos ran riot. Znameski provides lots of details but writes in an engaging manner and Red Shambhala at times reads like an adventure or spy novel even though it is all true. Znameski details a period of esoteric history which has been little studied and this is an exceptionally interesting read.

Aegishjalmur
The Book of Dragon
Runes
Michael Kelly

Aegishjalmur, which means the Helm of Awe, is a volume of practical Draconian magic from within the northern tradition following in the work of his first book *Apophis*.

While it is not necessary to have read *Apophis*, it will certainly help as this is a demanding and challenging read. *Aegishjalmur* is not simply a book, it is a curriculum of initiation and needs to be studied and applied. It is not much use simply to read it without doing the background reading suggested and working through the practises and rites outlined. At the same time if you do undertake such hard work the results will be rewarding.

Draconian magic is based not only on the myths and legends of dragonkind but taps into our deepest roots, those of the reptilian brain.



This tradition is based within the life affirming traditions of the Northern People with the goal of total self-individuation as opposed to the Judeo Christian traditions which seek absorption onto the divine. The conflict between the Right Hand Path and Left Hand Path is a moot point in the Northern Tradition since its innate message is uniquely focused of the evolution of the Wode Self. Kelly takes the forms he defined in *Apophis* and combining them with the northern way offers an even deeper and more profound vision. These resonances are not a mix and match form of cross tradition syncretism but an integral system based on the heritage found in our blood and tradition.

In the northern mode he explores the mysteries of Odin, the lord of darkness including the suggestion that Loki is a projection of Odin's shadow. The equivalent of the Scarlet Woman is Freyja, one of the Vanir and hence represents a state of otherness. She is the mistress of desire and while the Aesir use Galdr she teaches Odin the art of Seith. The dragons of the North include Fafnir, Jormungandr and Nidhogg and each offers their own mysteries.

Magic is about communication and knowing words have power. However passion is not enough, precision is important hence the tradition of the runes is highly significant. While traditional runic interpretation can be found in the work of Edred Thorsson Kelly offers a draconian interpretation of each rune i.e the dragon



runes. He offers quite insightful examinations of each rune with relevant mythic and Eddic references.

The Draconian System is primarily based on Galdr but with some Seith elements since it works on conscious and unconscious levels. Fafnir's hoard is the first ritual working and certainly a powerful one to begin your exploration of the dragons path.

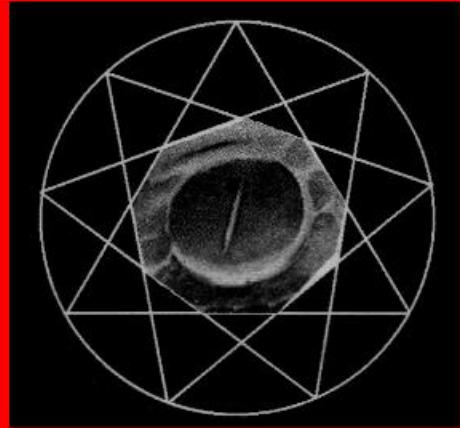
It is imperative to achieve sovereignty in Midgard through using the rune postures, mastering breath, channelling the runes the body and related practises. The initiate should also undertake rites to form a link with the ancestors, a significant aspect of the northern tradition. The initiate should also learn to work with the other lifeforms of Midgard such as the Elf and Dwarf. Kelly offers practical advice on physical health, the use of alcohol in rites and related subjects. There are others skills that must be mastered on the material level such as carving and making your rune set.

Huginn and Muninn are Odin's ravens and represent the Hugh and Myne, the intellect and memory. Kelly offers an extensive examination of the Norse model of the human complex which is insightful and informative. At the same time Kelly's approach is also rooted in practise and the reader must remember to use what they read rather than exploring it as a form of intellectual speculation.

Practices included are thought and concentration and Rune Galdr (visualization, meditation and singing etc). The runes should be charged and basic rites and techniques such as making bind runes mastered. Kelly's work of the Helm of Awe is significant as is Fafnir's Galdrabrok, a work similar to the original Galdrabrok but devised of eighteen spells of modern construction.

Moving beyond Midgard explores Seith workings including divination and rune journeys and well as the roles of blood and venom in draconian magic. Kelly outlines how we can use the Norse creation myth as a model of magic including a far more complex system than found in traditional magic based on eight elements. We also explores the user of rune poems and if we have mastered the curriculum, using our advancing knowledge to experience Runa and the awakening of the Wode self.

APOPHIS



by Michael Kelly

Aegishjalmur continues with more advanced and esoteric workings to awaken the Wode self especially on relation to the formula of Runa. We must come to personal understanding of the unique nature of Wyrð appreciating that there is no future tense in the Norse only intent accordingly we can work with the threads of our destiny to create the future we desire including the survival of death and ultimately mastering remanifestation to survive Ragnarök

This is a demanding book of sorcery which will challenge the reader into applying its principles towards real spiritual change. If you simply read it and do not use it as a curriculum for transformation it will be a great loss. There are many books on the market that simply rehash current information on the runes, not this one. Kelly refers you to reference and source books and demands you do your homework. To get the most out of this book you must make quite an effort. Rest assured however such effort will be greatly rewarded.

Web:

<http://www.lulu.com/product/paperback/aegishjalmur/14419926>

Ecpyrosis

The Best of Starfire Volume One (2011)

Star Fire Publishing

Web: <http://www.starfirepublishing.co.uk/>

The term Ecpyrosis means “the cyclic resolution of all things in fire” and volume one includes articles from 1986 to 1994, sixteen articles in all from the first five issues. The title Starfire was taken from a chapter of *The Magical Revival* by Kenneth Grant focused on the diversity of Thelema in theory and practise.

I must admit my bias personal bias here; I have very fond memories of Starfire. When I was a young “sorcerer’s apprentice” I was stunned when the first issues of *Starfire* became available. Unlike other magazines it was filled with articles which expanded the horizons of any young Thelemite exploring everything from Tantra to new received texts such as the Book of Babalon. It was marked by superb artwork and superior presentation and it was always the basis of long “through the night” discussions in the group of which I was a member. Kenneth Grant’s books had started our investigation of the expanded boundaries of Thelema and *Starfire* continued it.

This anthology is simply beautiful, it has superior presentation, some lovely colour plates (including of the covers of the first five issues) and superb artwork. The clarity of the full page black and white images cannot be faulted, they are startling and evocative.

Supping at the Angels & Feathers by Michael Staley opens the volume with a bang examining the traditional ritual magic concept of the Knowledge and Conversation of the Holy Guardian Angel and relating it to the Aeon of Maat and extra-terrestrialism.

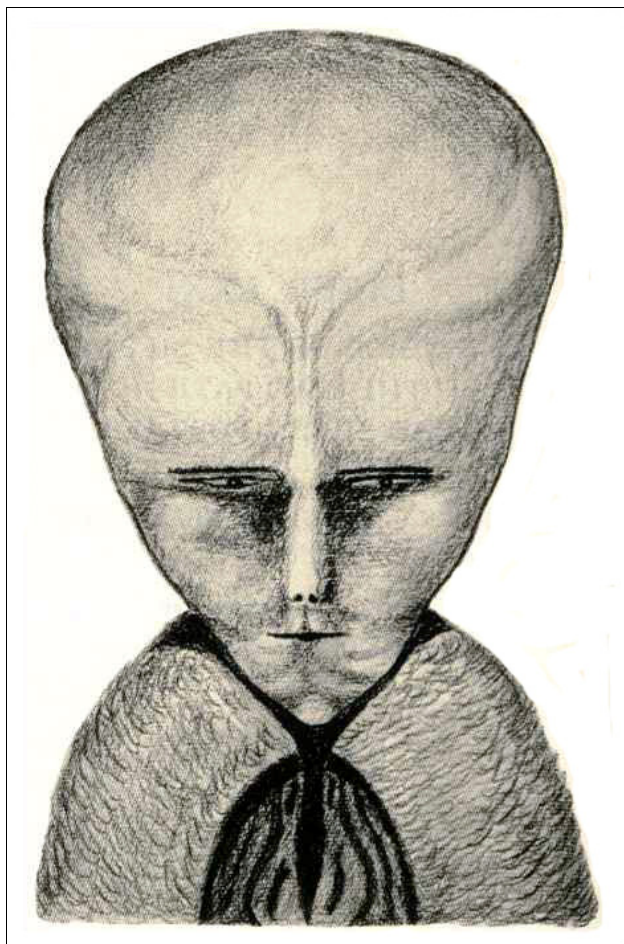
Rather than simply being a psychological process Staley looks at making contact with those from beyond. The hardest thing to comprehend is we do not invoke the angel but the angel, who is truly us, calls us, the human is a mask of a deeper consciousness. Contact dissolves any concept of inner or outer, psychological or spiritual and terrestrial or non-terrestrial. Staley looks at the concept of the Aeons and explores them in a microcosmic and non-lineal way, in addition to the traditional historical interpretation. Staley also offers an insightful exposition of



the nature of Maat. This article will take many readings to gain each nuance and has a lot to offer.

In many ways it was Kenneth Grant who opened the door to the exploration of the works of H.P. Lovecraft as a reluctant visionary and prophet to dark gods. *Cults of Cthulhu* by Peter Smith is the classic essay introducing Lovecraft from a literary and magickal perspective. His dark visions and dreams were so intense and terrifying that Lovecraft sustained a rational if not atheist persona during his waking life to limit their intrusion and wrote in an attempt to exorcise their horror. Smith not only provides an excellent outline of Lovecraft’s work but an exegesis of its deeper esoteric significance. While many try and reduce Lovecraft’s work to fiction if we follow Grant’s lead and see the Necronomicon as an astral grimoire then his works take on a darker shade and a great esoteric significance.

The Hiss of the Serpent by Stephen Dziklewicz is an, intriguing essay on the imagery of the serpent in the Book of the Law and other Thelemic texts, identifying the serpent with Hadit and discussing the path of its awakening.



Zos The New flesh of Desire by Gavin Semple is a superb introduction to the beautiful yet enigmatic work of Austin Osman Spare, his art and most significantly his system of sigil magic. It offers an insightful overview of both the theory and practise of spares work and its relevance in modern occult practise.

The Babalon Working by Michael Staley and Jack Parsons offers an early examination of Jack Parsons whose work was lesser known at that time and includes an outline of the Babalon Working and resulting Book of Babalon. Beloved of Babalon is a comprehensive overview of the life and work of Jack Parsons and puts his Babalon Work in context.

The Vision and the Voice by Michael Staley takes the classic work by Crowley offering a comprehensive introduction and overview and then mines these startling visions for deeper meaning and more profound secrets. Staley also examines the connections to the original Enochian of John Dee

Disciple of Dagon by Peter Smith looks in detail at the Cthulhu Mythos as expressed in H.P Lovecraft, Robert Erwin Howard and Clark Ashton Smith with a special focus on Smith.

A Statement on Lam is an important discussion on the nature of lam including a Lam practise. A further article *Lam the Gateway* by Michael Staley is found later in the volume.

Ciphers in Flesh by Mouse is a received text. Mouse offers an informed and intelligent guide to how to approach and use such texts seeing them as a sort of interdimensional poetry pregnant with meaning. While *Great Dismal* by Linda Falario is an evocative work of fiction.

Meditations on Liber AI by Lindsay Calvert offers thoughts and meditations which if deeply contemplated will offer a deeper level of understanding to the Book of the Law.

Going Beyond by Michael Staley is a very challenging and thought provoking essay. He goes beyond the traditional "western" philosophical boundaries of magick and examines Non Dual Advaita and the nature of non-dualism and dualism in relation to Thelema. A very significant work.

Stephen Dziklewicz explodes the *Stele of Revealing* and offers some interesting observations in relation to the Abomination of Desolation.

The Heart of Thelema by Michael Staley is one of the best introductions to Thelema I have read and brings together some many key concepts in a simple essay.

Andrew D Chumbley has gone quite a revival in recent years, *Wisdom for the New Flesh* is an early introduction to the Sabbatic tradition and his unique take on dark sorcery.

Ecpyrosis is a must have volume for any modern magician or occultist. Individual issues of Starfire have been selling for a small fortune on the second hand market and it is thrilling to have such a superb collection presented in such a professional and easy to read presentation.

**WyrdWood: The
Story of Dusty
Miller
Michael Kelly
Lulu.com (2011)**

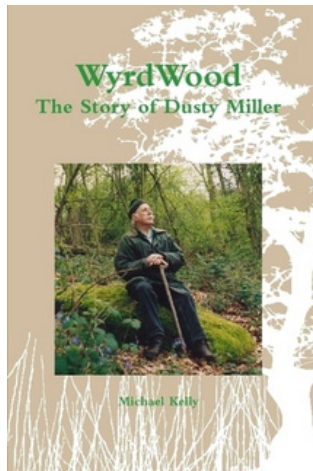
WyrdWood is written in a personal style, telling the story of the survival English folk traditions and the life and work of Dusty Miller. Kelly met him through a number of unusual coincidences and finds that Miller is the possessor of a family magic tradition as well as being a knowledgeable cunning man.

Dusty 13th has also passed his wisdom onto to his son dusty 14th who follows in his footsteps. Dusty traces his heritage back to the pre Celtic people were hunter gatherers with a simple yet direct spirituality.

Kelly discusses the three aspects of the brain and the process of coordinating all three and its spiritual significance within the old ways. These pre-Celtic people were known as the "little people" and their heritage is very distinct from the Celtic. There were three tribes dwelling in South Eastern England with their own traditions and ways. They practiced various forms of magic and the Celts generally viewed them with suspicion. They talk of the gods before the gods and the Folk Upstairs, four of which are specifically important the Sun, the Moon, the Earth and the Sky.

Dusty 13th was initiated into both of his parent's traditions, elf and traditional witchcraft when he was 9 years old. Dusty sees himself as both shaman and witch. These teachings were an oral tradition while now can be supplemented with modern book learning. Dusty's work with what could be called spellcraft is not to give something for nothing but create a situation where the individual grows enough to achieve the goal.

A great importance is placed on Dryads or tree spirits, many Dryads have a consciousness which is spread over a group of trees rather than just one. They emanate different forms of energy, Sola which is vitalizing and Luna which



is calming. The works of Tom Lethbridge confirmed the unique energy patterns of different species by vibration. Dusty took this information and began to document the unique characteristics of the various species.

Dusty works with Livewood where he removes wood from a tree but it continues to be alive and have a living essence. Dusty works the Folk Upstairs and the Dryads to know when, where and what pieces to harvest. He works with a unique set of elfin runes derived from as but with variations and uses these with embellishments and visual cues to impress their message on the unconscious mind.

Dusty has a strong connection to the earth and uses Leylines, megalithic sites and the living trees as power sources and uses the lunar calendar and to become finely attuned to the flow of energy throughout the year, these include a range of pagan festivals.

This is a fascinating book outline the survival of a unique tradition in the form of quite a unique character. The discussions of Dryads, Live-wood and pre-Celtic spirituality are intriguing and the personal way in which the book is written is informative as well as engaging.



**De Naturae Natura
Alexander Jacob
Arkto (2011)**

Alexander Jacob obtained his Ph.D. in the History of Ideas from Pennsylvania State University based on his work on Henry More's *A Platonick Song of the Soul*.

He is the author of *Nobilitas: A Study of Aristocratic Philosophy from Ancient Greece to the Early Twentieth Century*, and *Atman: A Reconstruction of the Solar Cosmology of the Indo-Europeans*. His major editions of German conservative political thinkers include *Edgar Julius Jung's The Rule of the Inferior*, the anthology *Europa: German Conservative Foreign Policy 1870-1940*, and *Houston Stewart Chamberlain's Political Ideals*. His works are provocative, meticulously researched and intellectually rewarding.



Jacob offers a journey through philosophers, thinkers and psychologists to show how their ideas are actually firmly rooted in the ancient and traditional concept of the self or soul. It is certainly a comprehensive overview from Plato through to modern exponents of psychology examining the idealistic philosophical tradition noting differences between various schools. Jacob puts forward the thesis that transcendental idealism is the correct philosophical position but does not ignore the theorists of the immanent school.



What is especially impressive is the way in which Jacob can succinctly and with clarity summarize the work of a wide range of thinkers in a such a small volume. He summarizes Plato with erudition in only two pages !

The differences he notes between various thinkers is certainly informative and will prove of inestimable value to those seeking a deeper view of the continuity of western philosophical thought. Each section includes many references which can be followed and the book also has an extensive bibliography.

In his exploration of Renaissance idealists he examines how their conception of the inner aspect of nature as an imaginal force is a precursor of the concept of the unconscious. Jacob gives special attention to the German vitalists and theoreticians of the unconscious, covering a wide range of major and minor figures.

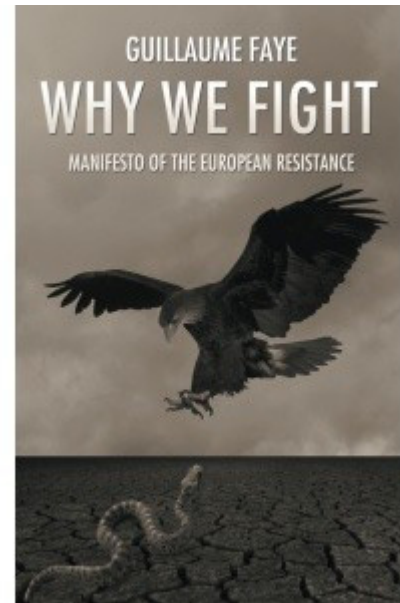
The appendix *Nature, the Unconscious and Race* is a challenging and informed look at the difference between the Indo European mythic view of the soul and that of the desert religion of Judaism.

This is a truly insightful study of European natural philosophy, idealism and psychology

Why We Fight
Manifesto of European Resistance
Guillaume Faye
Arktos (2011)

Why we fight is an incendiary yet poignant text, but what would you expect from Guillaume Faye! He is a highly respected thinker at the forefront of resistance against the destruction of European values, not in a reactionary sense, but from a true counter revolutionary approach. Faye's message about the decay and likely death of Europe is in no way exaggerated. The dangers of American imperialist consumerism, uncontrolled immigration and the aggression expansion of Islam cannot be overlooked. We can only put our head in the sand so long before the nightmare disaster strikes.

The introduction by Dr. Michael O'Meara (author of the classic work *New Culture, New Right*) is called *Prophet of the Fourth Age* and outlines Faye's unique role in developing a new European resistance and documents his writings and work. Faye criticizes the New Right for overemphasizing the meta in metapolitics and hence offers a stridently political declaration in *Why we Fight*, filled with fire but also vision. At the centre of Faye's worldview is his Archeofuturism where



a vibrant primordial transmission from the past is matched with the vibrancy of the future, Evola meets the futurism of Marinetti, Tradition is translated into a modern idiom.

The preface to the German edition *It's all about the Primordial Fire* is also included and is by Dr. Pierre Drebs. He does hold back and makes clear the risk to Europe from many different sides - immigration, genetics, consumerism, Islam and so on. He reintroduces Faye and makes it clear why this is such a significant work. Faye works to reclaim the truth of language from the post modernists by defining 177 significant terms in a way to form the foundation of a new cultural vision based squarely on tradition and the values of Europe.

Europe refuses to admit it is at war and this is the most dangerous war of all. Europe is threatened by both non-European immigration and the violent theocratic vision of Islam. We must beware of both compromise and false friends and develop a strong identitarian and anti-egalitarian vision. At the same time action must meet words, Evola himself argued constantly for action yet so often today he is turned into armchair philosophy.

It is ridiculous to believe that the world will always be at peace, civilizations will always clash and their foundation must be rooted in their bi-cultural identity. The risk to Europe is not with social issues but the clear and threat of converging catastrophes including immigration, Islam, American consumerism and the drastic

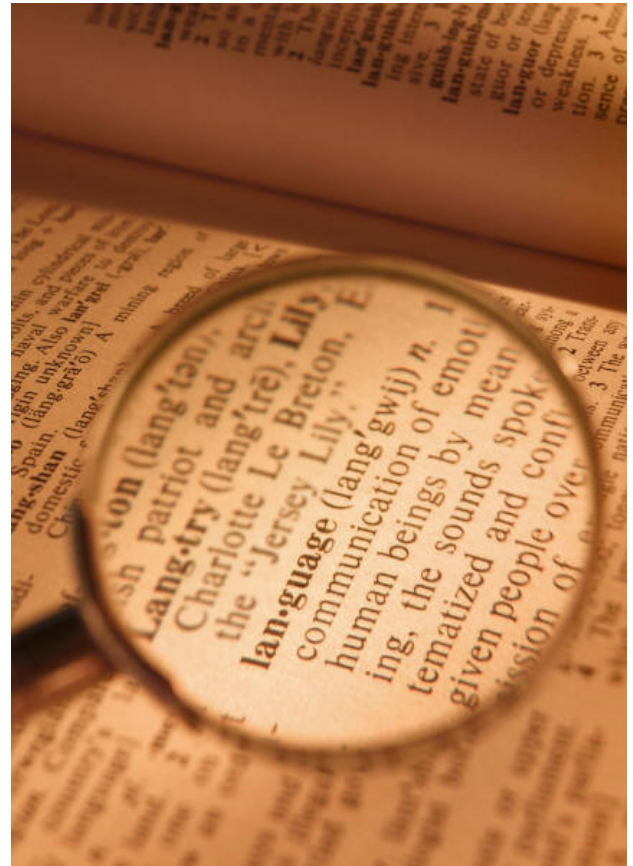


degradation of the environment. The cancer of egalitarianism and the Christian universalistic vision (which later took on secular forms) has decayed us from the inside out so we have become our own worst enemy. We justify immigration on humanitarian grounds yet it is so out of control it should be more correctly be called mass colonization.

Oil is the pillar of Islamic financial power and American imperialism, new alternatives must be found nuclear is a good place to start. An Entosiberian bloc, well-armed and culturally integral would be a nightmare for the world expansionist visions of consumerist America and is a goal that should be worked for. While America uses multiculturalism in Europe as a means to limit European power, we must face the fact that only an people based on folk and its heritage, racially and culturally, can have a real and direct democracy. The representational forms of democracy of the liberal countries are a sham based on vested interested and minority control.

It is clear that the world is heading for a major further economic crisis on a global scale due to the insanity of world debt, stock exchange fragility (certainly proven true since this volume was originally written), no respect for ecological limits and uncontrolled immigration.

Since language is power and so often to manipulate and control discourse, Faye offers a metapolitical dictionary where terms are clearly and precisely defined. This is imperative for coming to an understanding of the nature of the cultural war we are involved in as well as for a coherent and unified network of those who will fight for the west. So often today significant terms have



been manipulated to become the very opposite to what they originally meant and hence used as a form of cultural brainwashing to stop us seeing the real state of Europe and indeed the world.

This metapolitical dictionary succinctly contrasts true values with modern decayed forms. These definitions are extremely perceptive, consider, for example, the contrast made between Athenian and modern democracy, clear, precise and thought provoking. Humanism versus modern humanitarianism is another fascinating distinction. There is so much to consider in each definition, they would be a great foundation for a discussion group. You may not agree with every definition but Faye provides more than enough stimulus for us to think, consider and, above all, take action.

Faye offers a rousing conclusion, arguing that we must avoid infighting and squabbles and unite as a network for European Resistance as this is this is not a war for some sectarian vision but for the very survival of Europe. This vision applies as much to Australia as much as Europe with our every increasing immigration and lose of identity and heritage.

A Comment on the verses of the Book of the Law

D.G Mattichak, Jnr

Rose Dog Books

Web: <http://www.rosedogbookstore.com>

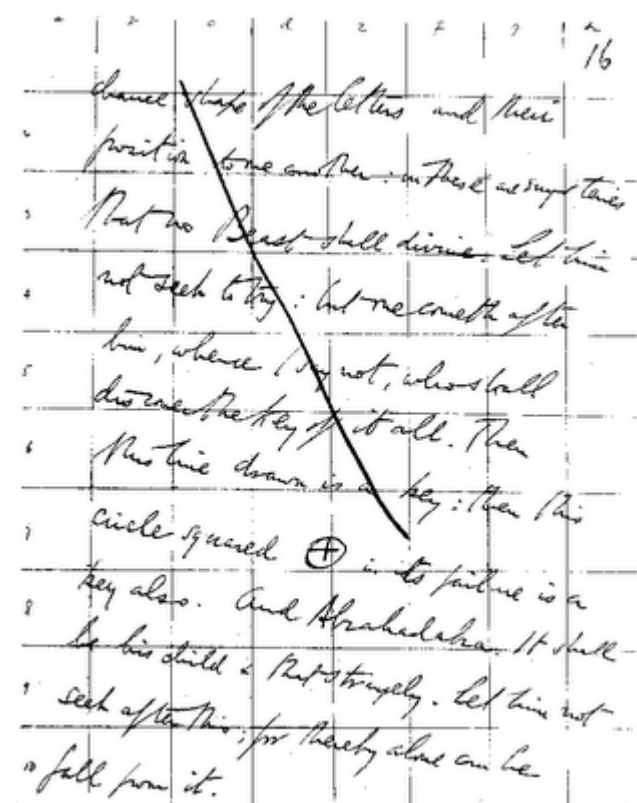
My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment there-upon by the wisdom of Ra-Hoor-Khuit.

AL 1:36

A Comment on the verses of the Book of the Law is a complex and demanding work which brings together what is obviously an immense of study and contemplation of Thelema and the Book of the Law. It unites theory and practise and will require numerous readings to gain benefit from all the nuances of book.

The key to the Book of the Law is to be found in the order and value of the English alphabet and indeed is considered so significant that the discoverer is considered to be the chosen one or child of the beast. This is a big claim and the author offers his erudite decipherment of the key.

The first chapter offers a succinct background to Aleister Crowley and the reception of the Book



of the Law from a praetor human intelligence known as Aiwass. Mattichak also discusses how the foundation of the text is a new form of Qabalah based on the Latin or English alphabet. The key to the English Qabalah was first attempted by C.S Jones and then by The English Qabalah group both unsuccessfully. Mattichak claims that it is only with his interpretation, uncovered in 1983, that the key is revealed. This book shows his development of the key and his exploration of his significance within New Aeon magick.



Mattichak offers a simple but seemingly brilliant interpretation of "the key to it all" using a "simple graph of elementary algebraic expression" which strikingly fits the various requirements provided in the text. After offering the key and its primary correspondences Mattichak continues with an insightful summary of Thelema and its major concepts. The author clearly is well grounded in Qabalah, Golden Dawn ceremonial magic and Thelema but takes a non-sectarian approach to the latter.

Mattichak then offers a verse by verse exposition of the three chapters of the Book of the Law, these are quite extensive and include many insights on the meaning of obscure verses. In chapter seven he creates original rites and practices from various sections of the Book of the Law so this book also has a very practical if not initiatory value. He continues in the next chapter to consider the ritual performance of the spell of Ra Hoor Khuit and the Secret temple of Nuit.

Mattichak then offers a comprehensive examination of his interpretation of the key and its theoretical and practical use. From this he creates a new form of magick applicable to the New Aeon. This is a significant text not just for Thelemites but for anyone interested in the Book of the Law and New Aeon Magick. It offers new and challenging insights into both the theory and practise of magick in the 21st century.

